THE CROWN OF A BELIEVER

A detailed treatise on the status of Islâmic headgear in the light of the Ahâdîth and the lives of the Sahabah.

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Contents

Acknowledgements 8
Preface 9
Foreword 12
Introduction 14
The Sunnah of covering the head 15
The authenticity of the narrations in this book 17
The different types of narrations 18
The number of narrations in this book 20

The topî 21
What is a topî? 21
The history of the topî 22
The significance of the topî 27
Why should we wear the topî? 33
Wearing a topî without a turban 35

The colour of the topî 38
A. White 38
B. Black 41
C. Green 43
D. Light yellow 45
E. Brown 45
F. Red 46
True love for the Sunnah 47

The shape of the topî 49
A. The Kummah (A small, flat and round topî) 50
B. Topîs which cling to the head 52
C. High topîs 54
D. A topî with earflaps 58
E. A Tartûr 59

F. The Double-panelled topî 60
G. The Dannîyah 61
H. The Burnus 62
The number of panels in the topî 68
A heart-rending incident 70

The material of the topî 71
A. Wool 71
B. Green-striped Yemenî material 72
C. Khaz- A blend of silk and wool 73
D. A leather topî 74
E. A Shâmî (Syrian) topî 74
F. A Fox-skin topî 75
G. A Misrî (Egyptian) topî 75
H. A Turkish topî 77
I. A thick double-layered topî with padding in-between 78
J. A buttoned topî 79
K. Thin Topîs 80
M. Embroidered topîs 81
N. The Tâqîyyah 81
O. A topî of felt 82
P. A topî with holes 83
Q. Hard topîs 84
The Khalîfah`s tolerance 86

When should the topî be worn? 88
A. When performing salâh 88
The Fatwâ of Shaikh Rashîd Rîdhâ 90
The Fatwâ of 'Allâmah Kowtharî 92
A few doubts cleared 94
B. When entering the toilet 97
C. When eating 99

D. When cohabiting 100
E. When out in battle 101
F. When imparting knowledge 103
G. When seeking knowledge 104
H. When ruling and passing judgements 105
Taqannu` 108
Conclusion 110
المصادر و المراجع 111
الأحاديث المرفوعة 120

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Husain Kadodia

Preface

The way we conduct ourselves speaks much of the values we hold. Likewise, the way we dress reflects our cultural heritage, religious values, and speaks a language of its own. A religiously dressed person portrays piety and a definite set of values.

Islam is not merely a belief structure, but a complete code of life. Not only does it provide guidelines for every aspect of life, but it further endeavours to reconcile the inner with the outer, the mundane with the spiritual and the metaphysical with the realistic. It is possessed of a harmonious and moderate outlook, and emphasises that whatever is within should be reflected without—failure to do so tends to lead to either fanaticism or liberalism.

Our attitude towards the Islamic attire should be likewise understood. The Islamic headgear too is fashioned in a particular way and for a particular purpose. It represents the noble qualities of submission, humility, and discipline. Whatever the design, the headgear reflects Islam and one's attitude towards Divinity.

Indeed, the headgear is not unique to Islam. It was also prevalent in other customs, and also reflected a certain ethos. The first reference of head-dress is found in the pre-historic rock paintings which were created by hunter-gatherers some ten to thirty thousand years ago. In the Indian rock art sites of Kumaun and Bhimbetka or in Rock art sites in Kerala one can find enormous reference of visual records that depict people wearing the headgear. During the Byzantine civilization in the 11th century head-dress became a regular feature which was later passed onto the European world, whereas Indian society was sporting head-dress as a regular costume by 10 000 B.C.E.

As part of the requirements of the oath, most of the nations of Europe demanded (and some still demand) that the Jews swear with their heads covered. A law of Hungary issued in 1517,

demands that a Jew should swear "*Pileum Judaicum in capite habens*". Similar are the laws of Saxony, Nov. 22, 1838; May 13, 1839; and May 30, 1840; of Schaumburg-Lippe, March 19, 1842; of Denmark, 1843; of Brunswick, Jan. 14, 1845; and of Austria, 1846. In a trial at a police court in London, a Jew swore with uncovered head, and the attorney for his opponent objected to the oath, because the Jews did not consider such an oath valid; and the judge sustained the objection ("Jewish Chronicle," Aug. 9, 1901, p. 17). Jewish custom has for ages required men to cover the head in order to show their humility and reverence before God.

Yet, headgears are not a simple head-cover, but it has a mystic socio-religious semblance and has served as a customary symbol in man's socio-cultural endeavour. Behind every size, shape or colour there is a meaning which signifies the origin of wearer, his dialect, religion, caste and as well as his profession.

It is not insignificant then that describing the dress of the Muslim populace Captain Burton in his account of *Zanzibar* (1:382) says: " The Arab's head-dress is a *kummeh* or *kofiyyah* (red fez), a Surat calotte (afiyyah) or a white skull cap worn under a turban (kilemba)." In Islam, the rule of identification holds relevant. The historian and hadith master, al-Turtushi, relates in his book *Siraj al-muluk* that 'Abd al-Rahman ibn Ghanam said: "*When `Umar ibn al-Khattab (RA) made peace with the Christians of Syria... we took upon ourselves an oath that... [among other conditions] we shall not attempt to imitate the Muslims in their dress, whether with the qalansuwa, the imama, the sandals, or parting the hair.*" This amplifies the need for Muslims to be distinct from other religions and cultures in dress just as they are distinct from them in belief in all times. Above all, the Muslim mode of dressing is deemed necessary for the fear of Allah to manifest itself in man's general bearing.

Maulana Husain Kadodia has taken great pains to establish the headgear in the light of the sunnah and other reliable sources. May

Allah Ta'ala reward him for his efforts in highlighting the importance of the Islamic headgear. He has described the Sunnah headgear in a most scholarly and commendable manner. In an era when one sees more hair than headgears, outside and even in the Masjid, a book of this nature is most welcome. Indeed, wearing the headgear is not ritualistic at all, and it should form part of our overall efforts of reviving the Sunnah and the spirit of Islam.

We pray that our love for Islam be increasingly reflected in our dressing and attire – *Amin.*

Mawlana Ashraf Dockrat
Dar al-Salam Islamic Research Centre, Pretoria
Friday 15th Nov. 2002 // 10th Ramadan 1423

Foreword

The Muslim Ummah at large is passing through a very trying and turbulent period. Muslims everywhere and the practices of Islâm have become the targets of ridicule, cynicism and often misguided or uninformed mistrust. No stone has been left unturned to undermine Islâmic beliefs and practices. These times have indeed become reminiscent of the period referred to by our beloved Prophet ﷺ where he equated the difficulty of practising upon true Islâm with holding onto a blazing coal of fire.

Extremely distressing is the observation that the attack on Islâm has also taken on an ideological form. "Scholars" and modern-day "enlightened thinkers" having donned the garb of religious clerics and jurists, deviously question the authenticity of accepted Islâmic practices. thereby sowing the seeds of doubt in the minds of the ill-informed masses. Even those practices upon which the very identity of a Muslim hinges and which were meticulously upheld and adhered to throughout the glorious centuries of Islâm by our pious predecessors, are targeted.

A classical example is the ludicrous and shocking claim that the topî and turban are not part of the Sunnah and strict adherence to this noble practice will in fact constitute bid`ah (religious innovation). A sad and telling testimony as to how low the general level of Islâmic knowledge is, especially among the youth, is the manner in which this baseless assertion has taken root in the Muslim masses. What is more worrying is that such a callous disregard for the beliefs and practices of our pious predecessors (Sahâbah, Tâbi`în, Aimmah Mujtahidîn etc) means that very difficult times lie ahead for us. If we are no longer going to regard as sacred the knowledge and practices of our pious elders, then Allâh only knows what of true Islâm will be left in us, now that this cancer has taken root.
One cannot possibly overstate how important and relevant a piece of work this book (The crown of a believer) is, under the present

circumstances. Not only does it succinctly succeed in proving beyond doubt the relevance of the topî, but it also sounds out a clear and explicit message:
"In every era Allâh will use his chosen ones to defend and uphold the true way of life of Rasûlullâh ﷺ regardless of the plots and ways of the enemies of Islâm."

The truth will prevail and it is clearly accessible for those who seek it. To this end we express our sincere gratitude to Ml. Husain Kadodia for this excellent Khidmah (service) of dîn and we make du`â that Allâh Ta`âlâ keeps him firm on Îmân and takes much more work from him.

Moulana Ahmed Suleman Khatani

Bishr Hafi: *If a topî had to fall from the sky, it would fall onto the head of one who doesn't want it! (Hilyatul Awliyâ Vol.8 Pg.355)*

Introduction

Following the Sunnah of Rasûlullâh ﷺ is the only source of glory and success, for Allâh has commanded us to follow him and has guaranteed us guidance if we do so.
Those who understood this command best were the Sahâbah ﷺ- the illustrious companions of Nabî ﷺ. We therefore find them clinging to every aspect of the life of Nabî ﷺ. The classification of his actions into *sunanul hudâ*- practices carried out as an act of worship- and *sunanuz zawâid*- practices carried out more as a habit- was unknown to them. The mere fact that it is a Sunnah of Rasûlullâh ﷺ was sufficient for them to realise that we have to follow it.

On account of the great importance attached by the Sahâbah ﷺ to following the Sunnah, the Sahâbah ﷺ have also become role models of the Sunnah. We have therefore been ordered, in both the Qur'ân and Ahâdîth, to follow these great flag-bearers of the Sunnah. From amongst these great sunnats, is the Sunnah of keeping the head covered at all times.

This book is a collection of narrations, as well as statements of 'ulamâ concerning the Sunnah of the topî (Islamic headgear).[1] Special attention was given to discussing the significance of the topî and the importance of covering the head when in salâh.
May Allah accept this humble effort!
Âmîn

[1] 'Topî' is an urdu word for the hat worn by Muslims. We have used it throughout this book on account of its widespread usage.

The Sunnah of covering the head

All praise is due to Allah who granted us clothing to cover our bodies and beautify them. Peace and salutations be upon His messenger, Muhammad ﷺ. From amongst the noble Sunan (practices) of Rasûlullâh ﷺ is that he covered his head at all times. He generally adopted the turban for this purpose, but would, at times, wear only a topî (Islamic headgear). This practice was adopted by the Sahâbah ﷺ and has remained the practice of the 'Ummah from then onwards.

It is only recently that a group arose, claiming that covering the head has no place in Islâm; instead they have relegated it to the place of a ritual or custom.
To backup their ridiculous claims, they assert that there exist no ahâdîth (narrations of Rasûlullâh ﷺ) proving that Nabî ﷺ wore a topî, conveniently sidestepping the issue of the turban, as it is proven from many authentic ahâdîth.

In this book I intend to show that this claim of theirs is baseless; rather there are dozens of ahâdîth discussing the topî of Nabî ﷺ, in addition to hundreds of other narrations showing the topî of the Sahâbah ﷺ and the Tâbi'în رحمهم الله and the great importance they attached to it.
I have also quoted extensively from the great scholars of the past, who testified to the lofty position held by the topî in Islâm.

My secondary aim is to show that, as many different types of topîs are proven from ahâdîth, one may adopt any material, style or colour of topî with the assurance that he is following the Sunnah.

Great efforts were made to ensure the authenticity of every narration quoted; I have therefore devoted a special chapter to outlining the authenticity of the narrations in this book.

While I have tried my utmost to ensure that the book is free of errors, I am only human and thus prone to err.
I would greatly appreciate being informed of errors of any type in this book, so that they could be rectified in future editions.

I would also like to extend a request to all `Ulamâ and scholars of dîn to please forward to me any other narrations they come across concerning the topî, as well as any suggestions they have concerning this book.

جزاكم الله خيرا

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The authenticity of the narrations in this book

When discussing the viability of a hadîth as proof, we divided the narrations into three categories:

I. *Strong*- this includes 'sahîh' and 'hasan' narrations, as well as 'hasan li ghairihî' i.e. those weak narrations that are classified as strong on the basis of their being supported by other narrations.
II. *Weak*- by these we mean such narrations that have slight weaknesses in them. This may be used to show the desirability of a certain act or to back up other narrations.
III. *Very weak*- these are such narrations that may only be quoted if their weakness is mentioned at the same time. No law at all may be extracted from such narrations.

In this book we used the first group as our main source, taking support from the second group when the need arose. The status of the chain of narrators of each hadîth is clearly mentioned in the footnote accompanying it; however we kept it in the Arabic language, as the terms used are quite intricate and generally only understood by those familiar with Arabic. However, if an extremely weak narration was quoted, then this was pointed out in the English text as well.

The different types of narrations

The narrations in this book are of two types:

I. *Marfû`*- The statements of Rasûlullâh ﷺ concerning covering the head or narrations concerning the topî of Rasûlullâh ﷺ.
II. *Mauqûf*- The narrations concerning the topî of the Sahâbah رضي الله عنهم, the Tâbi`în رحمهم الله or those after them.

When quoting narrations from the first category, we endeavoured our utmost to find judgements of the leading muhadithîn (scholars of hadîth) concerning the strength of each narration. An in-depth study was conducted into every narration, to such an extent that, at times, hundreds of books were referred to resulting in over a week being spent on one hadîth. The summary of each study can be found in the footnote under the respective hadîth.

When checking the narrations of the second group, the difficulty we encountered was that very few muhadithîn have ever discussed the condition of these narrations. We thus had to check up each narrator individually, to ascertain his reliability. This was quite a daunting task, as the narrations of this type, in this book, number over 100. Each narration has a chain of transmission containing 4 to 10 narrators. Thus over 500 narrators had to be scrutinised according to the standards laid down by the leading scholars of hadîth.
Errors have undoubtedly occurred, but we tried to keep them to a minimum by double-checking everything and by relying on the accepted and trusted books of 'Jarh wat Ta`dîl'- the field of ascertaining the strengths and weaknesses of narrators.

We relied to a great extent on the books of Ibn Hajr Asqalânî, Shamsudîn Azh-Zhahabî, Yûsuf Mizzî and Khatîb Baghdâdî. Great support was also taken from the works of Imâm Bukhârî,

Ibn Abî Hâtim Râzî, Ibn Hibbân, Ibn Asâkir, As-Sam`ânî رحمهم الله and many others.

The majority of the narrations in this book were taken from such books of hadîth and history that mention a chain of transmission with each narration, thus each narration was checked to determine its strength. Many narrations were however, taken from the reliable books of history which either do not mention the chain of narrators or if they do mention them, then the need was not felt to check up these narrations on the basis of the reliability and authenticity of these books eg. Al-Bidâyah wan Nihâyah of Ibn Kathîr, Târikhut Tabarî, Siyaru A`lâmin Nubalâ of Az-Zhahabî etc. [2]

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[2] تنبيه:

- عند العزو إلى إحدى الكتب الستة الرقم الأول هو رقم الصفحة بالطبع الباكستاني و الرقم الثاني هو رقم الحديث بطبع دار السلام.
- المراد بقولنا "رجاله رجال الصحيح " أن رواته كلهم قد روى عنهم البخاري أو مسلم في صحيحيهما
- المراد بقولنا "رجاله موثقون " أن بعض رواته قد وُثّق و الباقين أقوي منه أو مساوين له

The number of narrations in this book

The total number of narrations that we could find concerning the topî is over **250**.

40 of these are Marfû`` (concerning Nabî ﷺ), while the remainder are Mauqûf (concerning the Sahâbah ؓ and others). The overwhelming majority of these narrations are strong while there are weak ones as well.

We inserted these narrations into their relevant chapters where possible and mentioned all the Marfû` narrations as well as a summarized discussion of their strength, in Arabic at the end of the book.

The topî
What is a topî?

The word 'topî' is an Urdû word; however it will be used throughout this book because of its widespread usage.

The Arabic equivalent is قَلَنْسُوَة 'qalansuwah'. This is the word used for the topî in most of the ahâdîth as well as in the books of history.

The definition of the *qalansuwah* is:

"A covering for the head which

- is black, white or any other colour,
- generally has both an inner and outer-lining but sometimes only has one lining,
- is found both with earflaps and without them,
- is made of fabric or leather, but generally of fabric and
- a turban is generally worn over it." [1]

Many other words are also used for the topî in the Arabic language. These will be discussed in detail in the chapter concerning the different types of topîs. Here we have sufficed on just listing some of them:

كُمَّة , طاقِيَّة , عَرْقِيَّة , طَرْبُوش ,
قَلْسَاة , عِرَاقِيَّة , قَلَنْسِيَّة , كُوْفِيَّة ,
بُرْنُس , قَلَنْسَة , طَرْطُور , شاشية

[1] منتهى السول على وسائل الوصول إلى شمائل الرسول ١/٥٠٨، الدعامة ص ٤٠ نقلا عن شرح كتاب الفصيح للفراء و شرح الشمائل لابن حجر الهيتمي.

The history of the topî

Historians have mentioned very little concerning the origin of the topî and the different phases it passed through.

'Allâmah Ibn Ja'far Al-Kattânî رحمه الله mentioned that we could gauge how long the topî has been in vogue, from the narration of Tirmizhî in which mention is made of the topî of Mûsâ ﷺ.[2]

'Allâmah 'Azîzî رحمه الله has written that topîs were very common amongst the Arabs, from the time when Nabî ﷺ was sent to them.[3]

Abul Qâsim Al-Baihaqî رحمه الله has mentioned that the first person to adopt the topî was Shîth, the son of Âdam ﷺ.[4]

The great scholar, Shaikh Abûbakr Ibn 'Arabî رحمه الله has, in his commentary of Tirmizhî, ''Âridhatul Ahwazî' (Vol. 7 Pg. 242), classified the topî as part of the attire of the Prophets ﷺ and of those pious ones who tread the path towards Allâh.

[2] الدعامة ص ٤٩ و الحديث وإن كان فيه كلام لكن ذكرت قلنسوة موسى في روايات أخر منها :ما رواه القرطبي في الجامع لأحكام القرآن ٢٨٧/٧ عن ابن القاسم قال سمعت مالكا يقول: كان موسى إذا غضب طلع الدخان من قلنسوته و روى ابن عساكر(٦١/١٦١) نحوه عن زيد بن أسلم و منها ما أخرجه ابن أبي شيبة في مصنفه ١٨٥/٧ عن وهب بن منبه قال كان على موسى يوم نودي وبه عند الشجرة جبة من صوف وتبان من صوف وقلنسوة من صوف.

[3] السراج المنير ٢٣٥/١

[4] محاسن الوسائل ص ٣٢٠ وهو من زيادات المحقق نقلا عن مشارق التجارب

Many different types of topîs were worn in the time of Nabî ﷺ, including the *burnus* (a hooded garment), however it seems that the *burnus* came into vogue well before this time, as it was very popular with the Christian monks of that time.

Imâm Mâlik رحمه الله was asked concerning the origin of the topî. He answered, "It was found in the time of Rasûlullâh ﷺ and in my opinion it was found before that as well."[5]

Hafiz Jalâluddîn Suyûtî رحمه الله has written that the first person to wear a (very) high topî was Hishâm Ibn Abdul Malik (the famous Umayyad Khalîfah who ruled from 105 A.H. until 125 A.H.).[6]

Historians agree that the person responsible for the widespread wearing of extremely high topîs is the Khalîfah Al-Mansûr. In the year 153 A.H. he ordered the public to wear very high, black topîs as a result of which topîs about 40 cm high were made, with bamboo inside propping them up.

Abû Dulâmah, a famous poet and one of those forced to wear this topî, composed the following poem concerning this incident:

وكنا نرجي من إمام زيادة * فزاد الإمام المصطفى في القلانس

تراها على هام الرجال كأنها * دنان يهود جللت بالبرانس

"We were hoping to get an increase from the Khalîfah,
instead he increased the height of our topîs.
You would see them on the heads of men,

[5] المختار شرح الموطأ, كذا في الدعامة ص ٤٩

[6] الوسائل في معرفة الأوائل ص ٨٠

as if they were earthenware jugs of the Jews, draped in hooded-cloaks." [7]

It is narrated that Abû Dulâmah, on another occasion, visited Al-Mansûr while dressed in the uniform that Al-Mansûr had ordered them to adopt i.e. wearing a tall, black topî; a cloak with the following âyah engraved on the back:

فسيكفيكهم الله و هو السميع العليم

"Allah is sufficient for you against them. He is the All-seeing, the All-knowledgeable."

and with his sword hanging from his waist. (The normal practice of the Arabs was to hang the sword around the neck). The following conversation then ensued:

Al-Mansûr: How are you? O Abû Dulâmah!
Abû Dulâmah: Not well at all, O Amîrul Mu`minîn!
Al-Mansûr: Why is that?
Abu Dulâmah: What do you expect from a person whose face is in the middle of his attire (because of the high topî), whose sword is in his posterior and who has thrown the Qur`ân behind his back?
Al-Mansûr was greatly amused at this retort and immediately ordered that this uniform be changed. [8]

It seems that these high topîs caught the fancy of many, thus they became popular to such an extent that in the year 250 A.H. the

[7] الكامل لابن الأثير ٥/٦١٠، تاريخ الطبري ٨/٦١٧، تاريخ الذهبي ٩/٣٥٦،النجوم الزاهرة ٢/٢٠

[8] تفسير القرطبي ٢/١٤٣

Khalîfah Al-Musta`în passed a law ordering people to reduce the height of their topîs. [9]

`Allâmah Kowtharî رحمه الله has written that the high topî was generally worn at official functions (during the `Abbâsid reign).[10]

`Allâmah Tabarî رحمه الله has recorded that in the year 235 A.H. the Khalîfah Al-Mutawakkil ordered all Non-Muslims living under Muslim rule to adopt clothing different from that worn by the Muslims. Those of them who wore topîs had to wear topîs a different colour from that worn by the Muslims and had to sew two buttons to them, as a distinguishing symbol. [11]

Shaikh Ârif Hifnî رحمه الله writes, in his commentary of Jâmi`us Saghîr, that (in his time) the topî was very common in Hijâz (the region wherein Makkah and Madînah are situated). [12]

Yazîd ibn Khâlid says: I saw Abul Umaitir (who was declared the Khalîfah in 195 A.H) with 500 of his supporters walking in front of him, all wearing tall Syrian topîs.[13]

Shaikh Yâqût Al-Hamawî (626 A.H) رحمه الله writes concerning the people of بلغار (Bulgaria), that all of them would wear a topî. [14]

[9] تاريخ الخلفاء ص ٤٠٦ و الوسائل إلى معرفة الأوائل ص ٨٠

[10] تعليقات الكوثري على مناقب الإمام أبي حنيفة للذهبي ص ٨

[11] تاريخ الطبري ١١/١٥٦

[12] الدعامة ص ٤٠

[13] تاريخ دمشق ٣٢/٤٣

[14] معجم البلدان ١/٤٨٨.

He also authored the following interesting article concerning Sijistân.

"The men all wear two or three turbans at once, whose colours are generally white, green, red and yellow. These are then tied around a huge cup-shaped topî, in such a manner that all the different colours are displayed.
All of them follow the Hanafî mazhab and (because of strict adherence to the laws of hijâb) no woman ever leaves her home. If she has to visit her family, then this is done after nightfall." [15]

We can thus conclude that wearing the topî was the practice of the Prophets ﷺ and has remained the practice of the Muslims for hundreds of years.

May Allâh grant us the ability to follow their blessed footsteps. Âmîn.

[15] معجم البلدان ٣/١١٠

The significance of the topî

It will become clear to us from the coming narrations that the topî formed an integral part of the dressing of the beloved Rasûl of Allâh ﷺ and his illustrious companions, the Sahâbah رضي الله عنهم, and has remained part of the dressing of the Muslims right up to these times.

`Allâmah Ibn Qayyim Al-Jauzîyah, `Allâmah Suyûtî, Ibnul Hâj, Mîrak, `Allâmah Bârizî and Shaikh Muhib At-Tabarî رحمهم الله have all written:
"Nabî ﷺ would normally wear a turban with a topî underneath. He would sometimes wear only a topî and at times only a turban." [1]

`Allâmah Tîbî رحمه الله (743 A.H.), the first commentator of Mishkâtul Masâbîh (a famous book of hadîth), mentioned that the wearing of a topî alone (i.e. without a turban) is (also) Sunnah, as is the practice of many. [2]

The great scholar, Shaikh Abûbakr Ibn `Arabî رحمه الله has, in his commentary of Tirmizhî, `Âridhatul Ahwazî (Vol. 7 Pg. 242), classified the topî as part of the attire of the Prophets ﷺ and of those pious ones who tread the path towards Allâh ﷻ.
He also mentioned that it protects the head, stabilizes the turban and (most importantly) it is *sunnah.*

`Allâmah Ibn Jawzî رحمه الله has also classified the topî as Sunnah. [3]

[1] زاد المعاد ١/١٣٥، الحاوي ١/٨٣ ، الدعامة ص ٤٣

[2] الكاشف عن حقائق السنن ٨/٢١٥

[3] شرح المناوي على الشمائل ١/٢٠٣

Sulaimân Ibn Abî `Abdullâh رحمه الله mentions that he found the senior Muhâjirîn ؓ tying turbans on their topîs.[4]

So much importance was given to covering the head by our *Salafus Sâlihîn* (pious predecessors i.e. the Sahâbah ؓ and those after them) that we find them always wearing turbans. This fact is undeniable in the light of the hundreds of narrations concerning the turban of Nabî ﷺ, the Sahâbah ؓ, and those succeeding them.

Rukânah ؓ reports that Rasûlullâh ﷺ said:

لا تزال أمتي على الفطرة ما لبسوا العمائم على القلانس

"My followers will remain on the *fitrah* (the Sunnah of the Prophets ﷺ or the original path set down by Allâh) as long as they wear their turbans on topîs." [5]
Note: We were unable to trace some of the narrators of this hadîth; therefore we could not verify its authenticity.

Imâm Mâlik رحمه الله mentions that it was the practice of the Sahâbah ؓ to wear topîs.[6]

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[4] مسند إسحاق بن راهويه ٣/٨٨٢ والمصنف لابن أبي شيبة ٦/٤٨ و رجاله رجال الصحيح إلا سليمان بن عبد الله وهو مقبول

[5] رواه الديلمي في مسند الفردوس ٥ /٩٣ و فيه راوٍ ضعيف و جماعة لم أعثر على تراجمهم. و ذكره الكتاني في الدعامة ص ١٥ و لم يتعرض لتصحيحه أو تضعيفه و الله أعلم.

[6] التمهيد ١٤/٢٦١

There can be no doubt in the fact that donning the topî was the practice of the Sahâbah ؓ and their successors. In addition to the abovementioned narrations, the following great personalities are all reported to have mentioned that **it was the practice of the Sahâbah ؓ to wear the topî.**

1. Hasan Basrî [7]
2. Imâm Mâlik [8]
3. Abû Kabshah [9]
4. `Abdullâh Ibn Abûbakr ؓ [10]
5. Wâil Ibn Hujr ؓ [11]
6. Faltân Ibn `Âsim ؓ [12]
7. Ibrâhîm An-Nakha`î [13]
8. Mahmûd Ibn Labîd ؓ [14]

The books of history also show very clearly that it was always the practice of the Muslims to wear the topî.

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[7] البخاري تعليقا ص٥٦ – باب السجود في شدة الحر – و قال الحافظ:" وصله ابن أبي شيبة"

[8] شعب الإيمان ٥/١٦٧ و رجاله ثقات

[9] الترمذي ص ٣٠٨ (١٧٨٢) و قال: هذا حديث منكر

[10] عمدة القاري ٢١/٣٠٦ و فتح الباري ١٠/٢٧٢

[11] ابن خزيمة ١/٢٣٣ و قال محققه: إسناده صحيح, و رواه أبو داؤد ص١٠٥ (٧٢٨)

[12] ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ إصبهان ٢/١٣١ و الطبراني في الكبير و قال الهيثمي في المجمع (٢٢٢٦): رجاله موثقون

[13] عبد الرزاق ١/٤٠١ و رجاله رجال الصحيح

[14] المغازي للواقدي ١/٧٥ و رجاله ثقات إلا الواقدي وهو مقبول في المغازي

The great historian, 'Allâmah Ibn Jarîr At-Tabarî رحمه الله has, in many places of his book, *Târîkhul Umam wal Mulûk*, discussed the dressing of the Muslims and has mentioned that the topî of the Muslims of a certain era was of a particular type. (E.g. Vol. 11 Pg. 3 and Pg. 156)

In the same strain we find that another famous historian, Muhammad Ibn Sa'd رحمه الله, when discussing the topî of Dâwûd At-Tâî رحمه الله, mentioned that his topî was similar to the topî worn by the businessmen of that time.[17]
Thus it was the habit of the businessmen as well, to adhere to the Sunnah of the topî.

'Allâmah Ibn Taymîyah رحمه الله has also highlighted the importance of the topî. It is mentioned in his *Majmû' Fatâwâ (Vol. 11 Pg. 493)* that he was asked regarding a group of Muslims who engaged in a variety of weird actions viz. carrying snakes, keeping dishevelled hair, leaving their heads uncovered etc.
He answered that actions such as leaving the head uncovered etc. are neither the distinguishing characteristics of the Pious nor of the Sahâbah ﷺ or the Tâbi'în and was not found amongst the 'Ulamâ of the Muslims in the previous or latter times, therefore they have opposed the path of the Muslims, have abandoned the realities of our dîn (religion) and have strayed off the path of the servants of Allâh.
This strong rebuke by 'Allâmah Ibn Taymîyah رحمه الله speaks volumes of the importance attached by him to the topî.

Anyone who peruses through the books of history will realize that the topî was always a latent feature of the lives of the Muslims. This

[17] ابن سعد ٣٤٧/٦ و رجاله رجال الصحيح

can be gauged by the fact that in every era there lived a group of people whose sole occupation was the sewing of topîs.
If it was not the practice of the people to wear topîs then for whom were they making the topîs?

The following incident concerning a topî-maker is mentioned by Hafiz Ibn Kathîr رحمه الله :

Qâdhî Abû 'Umar رحمه الله (320 AH) was a great scholar who was known for his beautiful character and fair dealings. On one occasion when many of his associates were gathered around him, a roll of expensive material was placed before him to purchase. The associates of the Qâdhî greatly admired the rich cloth, so the Qâdhî purchased it for 50 dînârs (gold coins) and then ordered a topî-maker to make topîs from this material for all those present.[18]

The famous Mufassir 'Ikramah رحمه الله, who was a Tâbi'î (one who met the Sahâbah ﷺ), explained that the verse:

و لا تقربوا مال اليتيم

"Don't even come close to the wealth of an orphan".

means: "Don't even take a topî from him". [19]
We thus learn that the topî was part of their wardrobe, as well.

The historians have mentioned that there was a certain family who lived from about 100 A.H. who were known as the 'Dowraqî' family

[18] البداية و النهاية ١٧٢/١١

[19] تفسير الطبري ٥٩٩/٣ و الدر المنثور ٣٨٤/٣ عن أبي الشيخ

on account of them wearing a type of high topî known as الدَّوْرَقِيَّة 'The Dowraqîyyah'.[20]
From this we can understand how particular the Muslims were regarding the wearing of the topî.

Another proof that the topî was worn in the time of the Sahâbah ﷺ and those after them are the many narrations mentioning the discussions of the Mufassirîn (commentators of the Qur`ân) of those times, concerning whether giving someone a topî will be classified as clothing him and thus suffice as *kaffârah* (atonement) of a broken vow, as Allâh Ta`âlâ has ordered us saying:

"أو كِسْوَتُهُم"

"or clothe them."

Hadhrat 'Imrân Ibn Husain ﷺ answered this question in the following manner, "If a delegation visits your leader and he gives each one of them a topî, will you say that he has clothed them? No." [21]

This also shows that the topî was one of the items of clothing worn in those glorious days.

After studying all these narrations, we can only arrive at one conclusion and that is that the topî forms an integral part of the dressing of every Muslim and there can be no doubt in the topî forming part of our religion.

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[20] الأنساب للسمعاني ٥٦٤/٢، الثقات لابن حبان ٦٠٥/٥

[21] الدر المنثور ١٥٤/٣ عن عبد بن حميد و ابن المنذر و ابن أبي حاتم و قال الحافظ في التلخيص الحبير ١٧٢/٤ إسناده ضعيف

Why should we wear the topî?

A doubt lurking in the heart of many people is that the topî was worn by Rasûlullâh ﷺ as a habit not as an act of worship; there is therefore no need for us to emulate Rasûlullâh ﷺ in this regard as there will be no reward in practising upon that which is not an act of worship.

To clarify this doubt, the following should be borne in mind:
Firstly, when the intention is to attain the pleasure of Allâh then one will be rewarded for any action performed. This is derived from the hadîth: "Actions are judged by the intention."[22]

Secondly, we have been ordered by Allâh ﷻ to emulate Rasûlullâh ﷺ. No distinction was made between emulating him in those actions done out of habit and those done as an act of worship. Allah Ta`âlâ ordered Nabî ﷺ to announce, "If you love Allâh then follow me, Allâh will love you." (Surah Âlu `Imrân Verse 31)

`Allamah Ibn Kathîr رحمه الله stated in the commentary of this verse:
"This verse classifies as a liar any person who claims to love Allah yet does not follow the pattern of Rasûlullâh ﷺ. This (classification as a liar) will continue until he follows Nabî ﷺ in **all his statements, actions and conditions."**

Thirdly, the practice of the Sahâbah, Tâbi`în and those after them has always been to emulate Rasûlullâh ﷺ even in the minutest details. Dozens of narrations in Hayâtus Sahâbah and other books testify to this. By us claiming that these things are baseless, we are

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[22] الصحيح للبخاري ص ٢ (١)

refuting something that has remained the practice of this Ummah from its very inception and are in fact claiming that no one properly understood Dîn until today. Allâh forbid!

Lastly, the topî has today become a distinguishing characteristic of the Muslims. As soon as we see someone wearing a topî, regardless of which part of the world we are in, we identify him as a Muslim. It is thus necessary for us to hold fast to our Muslim identity and strive to distinguish ourselves from the disbelievers.

Wearing a topî without a turban

There exists a difference of opinion amongst the muhadithîn as to whether it is Sunnah to wear the topî alone, or does it have to be worn with the turban.

This difference of opinion is based on the following hadîth.
Rukânah ؓ quotes Rasûlullâh ﷺ as having said:

فرق ما بيننا و بين المشركين العمائم على القلانس

"The difference between us and the polytheists is that we tie our turbans on topîs" [23]

This Hadîth has been interpreted in two ways:

1. We wear turbans and topîs while the polytheists only wear topîs. In this case the differentiating factor would be the turban.

   A large group of muhadithîn has preferred this explanation. From amongst them are:

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[23] قال الترمذي ص ٣٠٨ (١٧٨٤): " هذا حديثٌ حسن غريبٌ وإسنادُهُ لَيسَ بالقَائِمِ، ولا نَعرِفُ أبا الحسن العسقلاني ولا ابنَ رُكَانَةَ."
و رواه أبو داؤد ص ٥٦٤ (٤٠٧٨) و الحاكم ٣ /٤٥٢ وغيرها .
قال البخاري في تاريخه ١/٨٢: " إسناده مجهول لا يعرف سماع بعضهم عن بعض."
و قال الذهبي: " لم يصح حديثه" - أي حديث محمد بن ركانة الراوي - تهذيب التهذيب ٧/١٥٢.
و في هذا الإسناد اختلاف كثير, انظر بذل المجهود ٦ /٤٠١ وتحفة الأشراف ٣/١٧٤

`Allâmah Ibn `Arabî, Munâwî, `Azîzî, Jazrî, `Arif Billâh Al-Hifnî, Zurqânî, Baijûrî, Kattânî, Mullâ `Alî Qârî and Moulâna `Abdul Hay Al-Lucknowî رحمهم الله.

2. We wear topîs and turbans, while the polytheists only wear turbans, without topîs. In this case, the distinguishing factor would be the topî and not the turban.
   An equally large number of 'Ulamâ have preferred this view. They are:
   `Allâmah Tîbî, Muhib Tabarî, Mirak, Ibnul Qayyim, Ibnul Hâj, Halbî, Ibn Hajr Al-Haitamî, As-Suyûtî, Ibnul Malik, Jassûs, Abdul Haq Dehlawî, Moulanâ Rashîd Ahmad Gangohî and Moulânâ Khalîl Ahmad Sahâranpûrî رحمهم الله.

`Allâmah Ibnul Ja`far Al-Kattânî رحمه الله has mentioned that the explanation given by the first group is more suitable to the hadîth i.e. the turban is the distinguishing characteristic.
This is supported by a number of other, albeit weak, narrations that show that the turban is the distinguishing mark of the Muslims. [24]

Based on this commentary of the hadîth, some `ulamâ claim that it is makrûh (reprehensible) to suffice on wearing a topî and not adopting the turban. However, the following important points should be borne in mind:

Firstly, this hadîth is extremely weak, thus no laws may be deduced from it.

[24] الدعامة ص ٤١

Secondly, no clear-cut ruling may be passed based on this hadîth, because of the great difference of opinion concerning its purport.

Thirdly, there are a number of strong narrations that show that wearing a topî alone was also a Sunnah of Nabî ﷺ, even though adopting the turban is far more rewarding and beneficial.

Even if we do assume that this hadîth is sound and that sufficing on the topî was from the characteristics of the polytheists, then too it would be completely permissible to wear only a topî in these times as the topî is not a characteristic of the polytheists anymore. Yes, adopting the yarmulke of the Jews would be impermissible as it is a salient feature of Judaism.

The colour of the topî

A. White

The colour greatly liked by Nabî ﷺ was white and therefore he normally wore a white topî.

عن ابن عمرﷺ :كان رسول الله ﷺ يلبس قلنسوة بيضاء

Ibn 'Umar narrates that Rasûlullâh ﷺ would wear a white topî. [1]

Similar narrations have been narrated by:
1. Ibn 'Abbâs ﷺ [2]
2. 'Âishah ﷺ [3]

[1] الطبراني في الكبير و قال الهيثمي في المجمع ٥ /٢١١ : فيه عبد الله بن خراش وثقه ابن حبان و قال ربما اخطأ وضعفه جمهور الأئمة و بقية رجاله ثقات.
قال العزيزي في السراج المنير٤/١١٣ : إسناده حسن.

[2] أبوالشيخ في أخلاق النبي ص١٠٤. قال العراقي في المغني عن حمل الأسفار٢ /٣٧٦: ضعيف.وكذا ضعفه الفتني في تذكرة الموضوعات ص١٥٥. و أما ما قال الشيخ علوش في زوائد الأجزاء المنثورة ص ٤١٨: إسناده واه, العرزمي هو محمد بن عبيد الله و هو متروك إلخ ففيه نظر لأن العرزمي هنا هو عبد الملك بن أبي سليمان كما في كشف النقاب وهو صدوق له أوهام كما في التقريب. و في سبل الهدى ٧ /٢٨٤ "مصرية" بدل "مضربة".

[3] ابن عساكر ٤ /١٩٣ و فيه عاصم بن سليمان اللوزي و لعله الكوزي البصري الذي قال الذهبي:هو متهم بالكذب, سيرة الذهبي ص٤٩١. و انظر الكامل لابن عدي ٦ /٤١٣ وهو في فيض القدير (٧١٦٧) بلفظ "كان يلبس قلنسوة بيضاء لاطئة".
و الحديث تشهد له روايات أخر حتى يكون حسنا لغيره

3. Abû Hurairah ﷺ [4]
4. Farrqad ﷺ [5]
5. Anas ﷺ [6]

Nabî ﷺ has also ordered us to wear white saying:

"الْبَسُوا مِنْ ثِيَابِكُمْ الْبَيَاضَ فإنّها مِنْ خَيْرِ ثِيَابِكُمْ وكَفِّنُوا فِيها مَوْتَاكُمْ"

"Wear white clothing, for it is amongst the best of clothing and enshroud your dead in it." [7]

We should thus endeavour to wear white clothing and topîs as often as possible, as we would be carrying out the command of Rasûlullâh ﷺ and be following the pattern set down by him.

It was also the practice of the Sahâbah ﷺ(the companions of Nabî ﷺ) and the Tâbi'în (Successors) to don white topîs.

[4] ابو الشيخ في أخلاق النبي ص ١٠٤ و هو في جامع المسانيد لأبي حنيفة ١ /١٩٨ والحديث ضعيف جدا كما قال ابن حبان في المجروحين ٣٧٩/١ و لكن المعنى صحيح

[5] ابن السكن في المعرفة عن محمد بن سلام عن الحسن, ذكره الشامي في سبل الهدى ٧ /٢٨٤ و نقله الحافظ في الإصابة ٥ /٢٠٧ و سكت عنه.

[6] ابن عساكر في تاريخه ٤ /١٩٣و سبل الهدى ٧ /٢٨٥. وضعفه في الدعامة ص٤٧

[7] الترمذي (٩٩٤) و قال:حديث حسن صحيح

We find the practice of the following mentioned in the hadîth:

1. Anas Ibn Mâlik ؓ [8]
2. `Uthmân ؓ [9]
3. `Alî ؓ [10]
4. Ibn `Abdus Salâm [11]
5. `Alî Ibn Husain [12]
6. Qâsim Ibn Muhammad [13]
7. Sufyân Ath-Thawrî [14]
8. Sâlim Ibn `Abdullâh[15]
9. `Ubaidullâh Ibn `Abdullâh[16]
10. Hammâd Ibn Zayd [17]
11. Sa`îd Ibn Jubayr [18]
12. `Umar ibn `Abdul `Azîz [19]
13. Abû Umâmah ؓ [19]
14. Abû Ruhm ؓ [19]

[8] الحاوي للفتاوي ١/٨٣ عن سداسيات الرازي

[9] الجرح و التعديل ٩/١١٩

[10] ابن سعد ٣/٢٢ وسنده ضعيف

[11] در الغمامة ص ٢٠

[12] المصنف لابن أبي شيبة ٦/٣٣ و ابن سعد ٥/١٦٨ و رجاله موثقون

[13] ابن سعد ٥/١٤٧ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

[14] تاريخ بغداد ٢/٣٩١

[15] ابن سعد ٥/١٥١ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

[16] ابن سعد ٥/١٥٦ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

[17] ابن سعد ٧/٢١٠ و رجاله رجال الصحيح

[18] تاريخ الطبري ص ٢٢٩٦

[19] الآحاد و المثاني ٢/٤٤٢ و ٥/٣٣٤

It should be borne in mind that just as Nabî ﷺ and the Sahâbah ؓ wore white topîs, they also wore topîs of many other colours. From amongst these colours are:

B. <u>Black</u>

`Abdur Rahmân Ibn Ziyâd ؓ narrates that Nabî ﷺ wore

قلنسوة من المِمْطَر السِّيْجان

a black woollen topî.[20]

A black topî was also worn by:

1. Abû Mûsâ Ash`arî ؓ [21]
2. Ibn Abî Awfâ ؓ [22]
3. Imâm Abû Hanîfah [23]
4. Sa`îd Ibn Musayyab [24]
5. Muhammad Ibn Talhah [25]
6. Dâwûd At-Tâî [26]
7. Dâwûd Ibn `Îsâ [27]
8. Aswad [28]
9. Ibrâhîm An-Nakha`î [29]
10. Imâm Awzâ`î [30]
11. Al-Mas`ûdî [31]
12. Abû Qursâfah [32] رحمهم الله

[20] رواه البلاذري في تاريخه, كذا في سبل الهدى ٧ /٢٨٧.

[21] تاريخ الطبري ص ٢٦٣٧

[22] ابن سعد ٤/٢٢٦ وسكت عنه الحافظ في الدراية ٢/٢٢٢ و له شاهد في مسند ابن أبي أوفى ١/١٢٩

[23] سير أعلام النبلاء ٦/٣٩٩ و مناقب الإمام أبي حنيفة للذهبي ص ٨

[24] ابن سعد ٥/١٠٥ و رجاله رجال الصحيح

[25] مستدرك الحاكم ٣/٣٧٥ و سكت عنه الذهبي

[26] ابن سعد ٦/٣٤٧ و رجاله رجال الصحيح

[27] جمهرة خطب العرب ٣/١١٦

[28] المصنف لابن أبي شيبة ١/٢٩٧ ابن سعد ٦/١٣٧ و رجاله رجال الصحيح

[29] ابن سعد ٦/٢٨٧ و رجاله رجال الصحيح إلا أبا الهيثم القصاب و هو صدوق

[30] تاريخ أبي زرعة ص٩٣

Mullâ `Alî Qârî رحمه الله mentions:

إنه يسن لبس السواد لحديث فيه و قد جمع السيوطي جزأ في لبس السواد

"It is Sunnah to wear black as this has been narrated in the ahâdîth. `Allâmah Suyûtî رحمه الله has compiled a booklet concerning the wearing of black." [33]

The booklet is named "ثلج الفؤاد في أحاديث لبس السواد" and is included in his book "Al-Hâwî" [pg. 87].

`Allâmah Zayla`î رحمه الله writes in his celebrated book on Hanafî fiqh, "Tabyînul Haqâiq" [vol.6 pg.228]:

و ندب لبس السواد...لأن محمدا رحمه الله ذكر في السير الكبير في
باب الغنائم حديثا يدل على أن لبس السواد أفضل

"It is mustahab (preferable) to wear black since Imâm Muhammad has mentioned a hadîth in "As-Siyarul Kabîr" indicating the preference of wearing black."

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[31] العقيلي ٢/٣٣٦

[32] العلل لأحمد ٢/٣٥٦

[33] جمع الرسائل ١/٢٠٤

`Allâmah Shâmî رحمه الله – the imminent Hanafî jurist- has also mentioned the preferability of wearing black. [34]

C. Green

عن ابن عباس رضي الله عنه: كان لرسول الله ﷺ ثلاث قلانس. قلنسوة بيضاء مضربة وقلنسوة برد حبرة وقلنسوة ذات آذان ...إلخ

Ibn `Abbâs رضي الله عنه narrates that Rasûlullâh ﷺ had 3 topîs: A white, double-layered topî, **a green-striped topî of Yemenî cloth** and one with earflaps.[35]

The green topî was also worn by:

1. Imâm Mâlik [36]
2. Qâsim Ibn Muhammad [37]
3. `Abdullâh Ibn `Awn [38]
4. Sha`bî [39]
5. Hasan Ibnul Mus`ab [40]

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[34] رد المختار ٦/٧٥٥

[35] أبو الشيخ في أخلاق النبي ص ١٠٤ و مر في "باب الأبيض" رقم ٢

[36] شعب الإيمان ٥/١٦٥

[37] ابن سعد ٥/ ١٤٤ و رجاله رجال الصحيح

[38] ابن سعد ٧/١٩٨ و رجاله ثقات إلا بكار بن محمد قال البخاري يتكلمون فيه

[39] ابن سعد ٦/٢٦٤ و رجاله رجال الصحيح

[40] الجرح و التعديل ١/٣٦٠

Mullâ `Alî Qârî رحمه الله mentions:

إنه يسن لبس السواد لحديث فيه و قد جمع السيوطي جزأ في لبس السواد

"It is Sunnah to wear black as this has been narrated in the ahâdîth. `Allâmah Suyûtî رحمه الله has compiled a booklet concerning the wearing of black." [33]

The booklet is named "ثلج الفؤاد في أحاديث لبس السواد" and is included in his book "Al-Hâwî" [pg. 87].

`Allâmah Zayla`î رحمه الله writes in his celebrated book on Hanafî fiqh, "Tabyînul Haqâiq" [vol.6 pg.228]:

و ندب لبس السواد...لأن محمدا رحمه الله ذكر في السير الكبير في باب الغنائم حديثا يدل على أن لبس السواد أفضل

"It is mustahab (preferable) to wear black since Imâm Muhammad has mentioned a hadîth in "As-Siyarul Kabîr" indicating the preference of wearing black."

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[31] العقيلي ٣٣٦/٢

[32] العلل لأحمد ٣٥٦/٢

[33] جمع الرسائل ٢٠٤/١

`Allâmah Shâmî رحمه الله – the imminent Hanafî jurist- has also mentioned the preferability of wearing black. [34]

C. Green

عن ابن عباس ﷺ: كان لرسول الله ﷺ ثلاث قلانس. قلنسوة بيضاء مضربة وقلنسوة برد حبرة وقلنسوة ذات آذان ...إلخ

Ibn `Abbâs ﷺ narrates that Rasûlullâh ﷺ had 3 topîs: A white, double-layered topî, **a green-striped topî of Yemenî cloth** and one with earflaps.[35]

The green topî was also worn by:

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[34] رد المختار ٧٥٥/٦

[35] أبو الشيخ في أخلاق النبي ص ١٠٤ و مر في "باب الأبيض" رقم ٢

[36] شعب الإيمان ١٦٥/٥

[37] ابن سعد ٥/ ١٤٤ و رجاله رجال الصحيح

[38] ابن سعد ١٩٨/٧ و رجاله ثقات إلا بكار بن محمد قال البخاري يتكلمون فيه

[39] ابن سعد ٢٦٤/٦ و رجاله رجال الصحيح

[40] الجرح و التعديل ٣٦٠/١

The wearing of green clothing was greatly liked by Rasûlullâh ﷺ to such an extent that Anas ؓ says:

كان أحب الألوان إلى رسول الله ﷺ الخضرة

"Green was the colour most liked by Rasûlullâh ﷺ."[41]

A number of narrations regarding Nabî ﷺ wearing green are mentioned in Subulul Hudâ War Rashâd (vol.7 pg.312)

`Allâmah Ibn Battâl, Ibn Hajr and Munâwî رحمهم الله have all mentioned that the clothing of the inhabitants of Jannah (Paradise) will be green.[42]
This can be deduced from the ayah,

ويلبسون ثيابا خضرا

"The inhabitants of Jannah will wear green clothing."
(Verse 31 / Sûrah الكهف)

`Allâmah Tabarî رحمه الله narrates that the Khalîfah Al-Ma`mûn and his entire army wore green attire; to such an extent that even their topîs were green.[43]

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41 رواه الطبراني في الأوسط ١٤/٩ و ٣٤١/٦ و قال الهيثمي (المجمع ٢٢٧/٥): رجاله ثقات
42 فيض القدير (٦٥٠١) و فتح الباري ٢٨٢/١٠ و شرح ابن بطال ١٠٢/٩
43 تاريخ الطبري ٣/١١

D. Light yellow

A light yellow topî was worn by:
1. Anas [44] ؓ
2. Jundub Ibn `Abdullâh [45] ؓ
3. Habîb Ibn `Abdullâh [46] رحمه الله

E. Brown

A brown topî was worn by:
1. Wâbisah [47] ؓ
2. Qadhî Shuraih [48] رحمه الله
3. `Abdullah Ibn Mudrik [49]

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44 رواه البخاري تعليقا ص ٨٦٣ (٥٨٠٣) و قال الحافظ: قد رويناه موصولا في مسند مسدد...وكذا وصله ابن أبي شيبة....الخ, فتح الباري ٢٧٢/١٠
45 الصحيح لمسلم ص ٦٨ (١٦٠)
46 تهذيب الكمال ٣٧٤/٥
47 البيهقي في السنن الكبرى ٢٨٨/٢ و قال الشيخ احمد محمد شاكر في تعليقاته على المحلى: إسناده صحيح جدا، و رواه أبو داؤد ص ١٣٦(٩٤٨)، كذا في التعليقات على أبي داؤد للشيخ المحدث محمد عوامة.
48 ابن سعد ١٨٩/٦ و رجاله رجال الصحيح
49 تاريخ دمشق ٣٤/٣٣

F. Red

A red topî was worn by:

1. Sa'îd Ibnul Musayyab [50] رحمه الله
2. Dâwûd Ibn 'Îsâ [51]

There is a difference of opinion concerning the wearing of red garments by men. The most preferred view will be given below, as explained by Moulâna Rashîd Ahmad Ganghohi, Muftî Shafî' 'Uthmânî, etc رحمهم الله

It is as follows:

- If it is dyed with safflower or a dye containing impure substances, then it would not be permissible to wear such clothing.
- If dyed completely red, with permissible dye, then the wearing of such garments is *Makrûh Tanzîhî* i.e. it is better not to wear it.
- If it is partly red or contains red stripes then it is completely permissible, in fact Nabî ﷺ wore clothing of this type. [52]

[50] ابن سعد ٥/١٠٥ و رجاله موثقون

[51] جمهرة خطب العرب ٣/١١٦

[52] فتاوى دار العلوم ديوبند (إمداد المفتين) ٢/٩٧٧ و فتاوى رشيدية (في ضمن التأليفات الرشيدية) ص ٤٧٨

True love for the Sunnah

'Allâmah Muhammad Zâhid Kowtharî رحمه الله mentions the following incident concerning leaving the head exposed.

When the Russians conquered the Baltic Muslim States in 1280 A.H. after decades of war, they forced the Muslims to expose their heads when entering the courts of their governors. Allâh filled the heart of one of the 'Ulamâ with Islamic-patriotism and self respect to such a degree that he refused to accept this coercion and abasement and therefore approached the Ruler and said to him: "You promised us that you will not interfere in our religious matters, yet you force us to enter the courts of the governors bareheaded, when in fact this is not allowed in Islâm."

The Ruler replied: "I will call a conference of your 'Ulamâ to see whether their viewpoints on this matter conform to yours."
They were called, but did not lend him any support and were very shaky and indecisive, however this 'Âlim was firm on his stand.

The Ruler then said to him: "Put your proofs down on paper; I will send them to the Grand Muftî of the Empire[53]. If he conforms to your view, I will then issue a decree exempting the Muslims of your region from this law in spite of you standing alone on this matter. However, if he also opposes your view, then you will have to bear the consequences of being so obstinate."

[53] By "The Empire" is probably meant the Ottoman Empire which was existent at that time and was taken to be the authority on Islamic affairs.

The `Âlim agreed and wrote the following:

"The Muslims do not remove their topîs when entering the masjids and when in salâh in front of Allâh. If they remove it when entering your courts, it will be as if they are honouring you more than Allâh and this is completely impermissible."

The ruler then sent it to the Grand Muftî who concurred with this staunch `Âlim, as a result of which all the Muslims of that state where excused from this compulsion. [54]

This is intense zeal and fervour possessed by those whom Allâh grants the true love of Islâm and the Sunnah.

May Allâh make us from amongst them.

Âmîn.

[54] مقالات الكوثري ص ١٧٣

The shape of the topî

Topîs of many different shapes and sizes have been narrated from Nabî ﷺ and the Sahâbah ﷺ.

`Allâmah Munâwî writes, " There is nothing wrong in wearing a topî

- that clings to the head, or
- one that is high, or
- a double-layered topî, or
- a single layered topî.

These may be worn with or without a turban, because all these have been narrated; however it is better to wear a topî with a turban. [1]

Similar statements have been mentioned by `Allâmah Ibn Hajr Al-Haitamî and `Allâmah Jassûs رحمهما الله. [2]

The following are the different types of topîs we found mention of in the books of hadîth and history, however we were unable to find an exact description of most of these topîs.

[1] شرح المناوي على الشمائل ١/٢٠٤ ، فيض القدير (٧١٦٨)

[2] الدعامة ص ٤٤

A. The Kummah (A small, flat and round topî)

`Allamah Tabrânî mentions:

عن ابن عمر ﷺ : كان رسول الله ﷺ يلبس كمة بيضاء

Ibn `Umar ﷺ narrates that Rasûlullâh ﷺ would wear a white *kummah*[3].

A *kummah* is a small round topî, which is flat and not raised.[4]

Nabî ﷺ's wearing a *kummah* has also been reported by:

1. `Âishah[5] ﷺ
2. Anas[6] ﷺ

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[3] قال الهيثمي (المجمع ٢١١/٥) :رواه الطبراني في الأوسط (٦١٧٩) عن شيخه محمد بن حنيفة الواسطي وهو ضعيف ليس بالقوي . قال العبد: لكن تابعه محمد بن زهير بن فضل عن روح بن قرة عن ابن خراش عند ابن عساكر ١٩٢/٤ و محمد بن عقبة عن ابن خراش عند أبو الشيخ ص ١٠٣ فيتقوى بهما.

[4] فيض القدير(٦٢٠٣)، النهاية ٤٤٥/٤، مجمع بحار الأنوار ٤٤٥/٤

[5] رواه الدمياطي، كذا في شرح الزرقاني على المواهب ٦ /٢٧٨ و في سبل الهدى ٧ /٢٨٤ و لعله في "سيرة النبي" للدمياطي. وعند ابن عساكر ١٩٣/٤ مثله .

[6] رواه ابن عساكر في تاريخه ٤ /١٩٣ و قال الكتاني في الدعامة ص٤٧: إسناده ضعيف

Mûsâ ﷺ is also reported to have worn a *kummah.*

عن ابنِ مسعودٍ ﷺ عن النّبيِّ ﷺ قال: كانَ على موسى يومَ كلّمهُ ربُّهُ كساءُ صوفٍ وجبّة صوفٍ و كمّة صوفٍ وسراويلُ صوفٍ وكانت نعلاهُ من جلدِ حمارٍ ميّتٍ

`Abdullâh ibn Mas`ûd ﷺ narrates that Nabî ﷺ said: "On the day Mûsâ ﷺ spoke to Allâh Ta`âlâ, he wore… and a woollen *kummah.*[7]

In a weak narration Abû Kabshah رحمه الله mentions:

كان كمام أصحاب النبي ﷺ بطحا

"The *kummahs* (topîs) of the Sahâbah ﷺ were flat." [8]

Abû Umâmah, `Umar Ibn `Abdul `Azîz and Abû Ruhm ﷺ are all reported to have worn small, white topîs. [9]

It is mentioned in another narration that `Umar ibn Abdul `Azîz, Makhûl, Rajâ ibn Haywah and Maymûn ibn Mahrân were all seen wearing small Egyptian topîs. [10]

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[7] رواه الترمذي ص ٣٠٤ (١٧٣٤) و قال:هذا حديثٌ غريبٌ لا نعرفهُ إلاّ من حَديثِ حميدٍ الأعرج..الخ. وقال العزيزي (٤ /٣): هو حديث ضعيف .اهـ و قد تقدم ذكر شواهده

[8] الترمذي ص٣٠٨ (١٧٨٢) و قال: هذا حديث منكر..الخ

[9] الآحاد و المثاني ٤٤٢/٢ و ٣٣٤/٥

[10] تاريخ دمشق ٣٦٠/٦٠

B. Topîs which cling to the head

A narration of `Âishah ﷺ states:

كان لرسول الله ﷺ قلنسوة بيضاء لاطئة يلبسها

"Nabî ﷺ used to wear a white topî which clung to his head."[11]

`Abdullâh Ibn Busr ﷺ also narrates a similar hadîth.[12]

Note: Both these narrations are from amongst those narrations in this book which are extremely weak, however the coming narrations, which show that certain Sahâbah wore topîs that clung to their heads, are very authentic.

[11] ابن عساكر ٤ /١٩٣ و مر في "باب الأبيض" رقم ٣

[12] أبو الشيخ ص ١٠٤ و فيه ضعفاء منهم عثمان بن عبد الله القرشي الأموي و هو متروك

The wearing of a topî, which clung to the head, was the practice of:

1. `Alî [13] ﷺ
2. Wâbisah [14] ﷺ
3. Anas [15] ﷺ
4. Abul `Âliyah [16]
5. `Alî Ibn Husain [17]
6. Ibrâhîm An-Nakha`î [18]
7. `Umar Ibn `Abdul `Azîz [19]
8. Hayyân Ibn Wabarah [20]
9. Muhammad Ibnul Hanafiyyah [21]
10. Sa`îd Ibn Jubayr [22] رحمهم الله

[13] ابن سعد ٣/٢٢ و رجاله رجال الصحيح

[14] البيهقي في السنن الكبرى ٢/٢٨٨ و قال الشيخ أحمد محمد شاكر: إسناده صحيح جدا. و رواه أبو داؤد ص ١٣٦ (٩٤٨)، كذا في تعليقات الشيخ عوامة على أبي داؤد.

[15] الحاوي للفتاوي ١/٨٣ عن سداسيات الرازي و أسنده ابن أبي عاصم في الأحاد و المثاني ٤/٢٣٩

[16] ابن سعد ٧/٨٣ و المصنف لابن أبي شيبة ٢/١٦٠ و رجاله رجال الصحيح

[17] المصنف لابن أبي شيبة ٦/٣٣ و ابن سعد ٥/١٦٨ و رجاله موثقون

[18] المصنف لابن أبي شيبة ٦/٤٩ و ابن سعد ٦/٢٨٧ و رجاله رجال الصحيح

[19] ابن سعد ٥/٣١٤

[20] تاريخ أبي زرعة الدمشقي ص٣٠٨ و رجاله ثقات

[21] تاريخ دمشق ٥٤/٣٣١

[22] تاريخ الطبري ٢٢٩٦

C. High topîs

The only explicit mention we were able to find of a high topî belonging to Nabî ﷺ is in a narration of `Abdullâh Ibn Busr ؓ[23] and in a narration of Abû Hurairah ؓ [24], however these narrations are from amongst those few narrations mentioned in this book which are extremely weak.

It is, however, mentioned in a weak hadîth from Ibn `Abbâs ؓ that Rasûlullâh ﷺ would sometimes put his topî in front of him (as a *sutrah*-barrier) when performing salâh.[25]
It would only be possible for it to be a *sutrah* according to the *Hanafî* mazhab if it was more than a forearm in height (+-45cm). However the `Ulamâ of the other mazhabs don't place any restrictions on the size.

The great mufti of Deoband, Muftî Mahmûd Hasan رحمه الله writes, " The topî generally worn by Nabî ﷺ was such that it clung to his head, however the wearing of high topîs has been narrated from some Sahâbah ؓ." [26]

High topîs have been worn by a number of Tâbi`în and Tab`ut Tâbi`în viz.

23 أبو الشيخ ص ١٠٤ و فيه ضعفاء منهم عثمان بن عبد الله القرشي الأموي و هو متروك

24 أبو الشيخ في أخلاق النبي ص ١٠٤ و هو في جامع المسانيد لأبي حنيفة ١ /١٩٨
والحديث ضعيف جدا كما قال ابن حبان في المجروحين ٣٧٩/١

25 رواه ابن عساكر و الروياني ورمز له السيوطي بالضعف كذا في فيض القدير ٢٤٦/٥
ولكني لم أجده في المطبوع من تاريخ دمشق فلعله مما سقط من المطبوع و له شاهد ضعيف عند أبو الشيخ ص١٠٤ و
شاهد آخر عند الرافعي في التدوين في أخبار قزوين ١٤٥/٤

26 فتاوى محموديه (أردو) ٣٠٢/١٧

1. Imâm Abû Hanîfah [27]
2. Imâm Mâlik [28]
3. `Abdullâh Ibn `Awn [29]
4. Dâwûd at-Tâî [30]
5. Hammâd Ibn Zayd [31]
6. `Ali Ibn Attâm [32]
7. Rabî`ah Ar-Râî [33]
8. Abû Dulâmah [34]
9. Wâthiq Billâh [35]
10. Abu Mushir [36]
11. Ibrâhîm Ibnul Mahdî [37]
12. Al-Mansûr [38]
13. Abul Hasan [39]
14. Ibrâhîm Ibnul Mahdî [40]
15. Al-Mas`ûdî [41]
16. Ahmad Ibn Ibrâhîm [42]
17. `Alî Ibn Sa`îd [43]
18. Sharîk [44]
19. Hammâd Ibn Abî Sulaimân [45]
20. Abû Taubah [46]
21. Al-Musta`în [47]
22. Laith Ibn Sa`d [48]
23. Al-Juzhû`î [49]
24. `Abdur Rahmân Ibn `Uthmân [50]
25. Ahmad Ibn Abil Hawârî [51]

27 سير أعلام النبلاء ٣٩٩/٦ و مناقب الإمام أبي حنيفة للذهبي ص ٨ ,

28 مقدمة أوجز المسالك ١٦/١

29 ابن سعد ١٩٨/٧ و رجاله ثقات إلا بكار بن محمد قال البخاري يتكلمون فيه

30 ابن سعد ٣٤٧/٦ و رجاله رجال الصحيح

31 ابن سعد ٢١٠/٧ و رجاله رجال الصحيح

32 تهذيب الكمال ٣٦٠/١٣ و رجاله ثقات

33 تاريخ بغداد ٤٢٢/٨ و فيه بحث انظر تاريخ الإسلام ٤١٩/٨

34 النجوم الزاهرة ٢٠/٢ تفسير القرطبي ١٤٣/٢ تاريخ الذهبي ٣٥٦/٩

35 تاريخ الطبري ١٤٥/١١

36 تاريخ دمشق ٤٣٤/٣٣

37 تاريخ بغداد ٣١٣/٨

38 تاريخ الطبري ٢٩٧/٩

39 البداية و النهاية ١٠٥/١٢

40 المنتظم ١٧٦/١٢

41 العقيلي ٣٣٦/٢ و رجاله ثقات

Certain latter-day scholars insist that it is necessary to wear a round topî which clings fast to the head, to such a degree that some of them classify high topîs as mukrûh or impermissible. They assert that wearing flat topîs was the sole practice of all the Sahâbah ﷺ, and present the hadîth of Abû Kabshah as proof viz.

كان كمام أصحاب النبي ﷺ بطحا

"The topîs of the Sahâbah ﷺ were flat." [52]

Firstly, this Hadîth is so weak that no ruling of any kind may be deduced from it.
Furthermore, even the narrations showing that Nabî ﷺ wore a flat topî are not free from weaknesses.

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[42] تهذيب التهذيب ٤٢/١

[43] البداية و النهاية ٣٤١/١١

[44] أبو داؤد ص ١٠٠ (٦٩١) و رجاله رجال الصحيح

[45] تعليقات الكوثري على مناقب الإمام أبي حنيفة للذهبي ص ٨

[46] تهذيب التهذيب ٧٧/٣

[47] تاريخ الطبري ٢٠٥/١١

[48] تاريخ بغداد ٢٧٨/١٤

[49] تاريخ بغداد ٢٠٦/٣ و المنتظم ٣٥٩/٧

[50] تاريخ دمشق ١٠٥/٣٥

[51] تاريخ دمشق ١٢٠/٤٩

[52] الترمذي ص٣٠٨ (١٧٨٢) و قال: هذا حديث منكر..الخ

Secondly, even if it is accepted that the Sahâbah ﷺ wore flat topîs, it does not in any way mean that there is any reprehensibility in wearing high topîs.

Thirdly, the large number of narrations concerning the Tâbi'în who wore high topîs clearly show us that it was the practice in that era to wear high topîs, so how can there be anything wrong in it when Nabi ﷺ has classified the people of that period from amongst the best of his followers.[53]

Lastly, the following golden advice of Muftî Mahmûd Hasan رحمه الله should not be forgotten:

" A topî which is round, clings fast to the head and is not high, is proven from Ahâdîth, however this is from *sunnanul âdiyah* not from *sunnanul hudâ* (ie. it was done more as a habit and daily ritual than as an explicit act of worship).Therefore whosoever follows this sunnah will be rewarded, however no-one has the right to insist that one wears this type of topî or criticize him if he does not wear it." [54]

The matter of the topî can be likened to that of the sandal. The exact description of the sandal of Rasûlullâh ﷺ is mentioned in the ahâdîth, yet we don't know of anyone who is of the opinion that the sunnah will only be fulfilled by wearing this type of sandal and that every other type of sandal is contrary to the sunnah. It will definitely be better to wear a sandal identical to the sandal of Nabî ﷺ, yet any other one will suffice.
In the same manner, it will be better to wear the identical topî worn by Nabî ﷺ. However, as Nabî ﷺ never stuck to one particular type

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[53] الصحيح للبخاري ص ٥١٥ (٣٦٥٠)

[54] فتاوی محموديه ١١٨/٥

but wore many different types of topîs, it will not be correct to insist that only one particular type of topî is sunnah.

It has been reported in the books of history that in the year 153 A.H. the Khalîfah al-Mansûr ordered the entire army to wear extremely high black topîs (approximately 40cm high) so much so that a bamboo had to be placed inside to enable it to stand upright.[55]

It is on this basis that some Ulamâ [56] have asserted that high topîs were not worn before this period. However the above-mentioned narrations contradict them. This apparent contradiction could be resolved by saying that while high topîs were worn from long before, the length was greatly extended by Al-Mansûr.

D. A topî with earflaps

There are many narrations that show that Nabî ﷺ had a topî that covered his ears. This was generally worn during war and when on journey.

عن عائشة ﵂ : أن النبيﷺ كان يلبس من القلانس ذات الآذان

`Âishah ﵂ narrates that Nabî ﷺ would wear a topî that had earflaps.[57]

[55] الكامل لابن الأثير ٥/ ٦١٠, تاريخ الطبري ٨/٦١٧, تاريخ الذهبي ٩/٣٥٦

[56] قاله الذهبي في تاريخه ٨/٤١٩

[57] رواه الحافظ أبو القاسم البجلي الرازي في فوائده. كذا في زوائد الأجزاء المنثورة لعلوش ص٤١٧ وقال علوش: فيه الفضل بن محمد الباهلي كذبه ابن عدي والدارقطني، و أخرجه أبو الشيخ في أخلاق النبي ... و إسناده حسن إن سلم من تسوية ابن مصفي (الرازي) فإنه كان يدلس تدليس التسوية ..الخ

Another narration of `Âishah ﵂ shows that this topî was worn when on journey.[58]

Ibn `Abbâs ﵁ states that Rasûlullâh ﷺ would wear a topî with earflaps when in battle.[59]

A weak narration of `Abdullâh Ibn Busr ﵁ mentions that he saw Nabî ﷺ wearing a similar topî. [60]

Another weak narration of `Abdullâh Ibn `Abbâs ﵁ shows that this topî was sometimes used by Nabî ﷺ as a *sutrah* (barrier) when in salâh.[61]
This indicates how tall this topî must have been.

Hadhrat Wâbisah ﵁ also wore a topî with earflaps. [62]

E. A Tartûr (طُرْطُور)

The tartûr is a type of high conical topî, which seems to have come into vogue long after the Sahâbah ﵃ and was generally worn by the Bedouins. [63]
It was worn by `Alî Ibn Abû Sa`îd (399A.H.) [64]

[58] رواه أبو الشيخ في أخلاق النبي ص ١٠٤. قال العراقي في شرح الترمذي: وأجود الأسانيد في القلانس ما رواه أبو الشيخ عن عائشة. كذا في الإتحاف ٧ /١٢٩ و في الأنوار للبغوي "ذوات الأذنين" بدل "ذوات الآذان".

[59] رواه ابن عساكر و الروياني و مر في "الطويلة" رقم ٢

[60] أبو الشيخ ص ١٠٤ و فيه ضعفاء منهم عثمان بن عبد الله القرشي الأموي و هو متهم

[61] أبوالشيخ في أخلاق النبي ص ١٠٤ و مر في "الأبيض" رقم ٢

[62] البيهقي ٢/٢٨٨ بسند صحيح جدا و قد مر التفصيل في "الأغبر" رقم ٢

[63] لسان العرب , مختار الصحاح , The Hans Wehr Dictionary

Note. The red tartûr was the topî of the Jews at one time, therefore the former principal of Dârul 'Ulûm Deoband, Qârî
Tayyib Sahib رحمه الله, classified the wearing of such a tarrtûr as impermissible.[65]
Some 'Ulamâ even went so far as to classify one who wears the tartûr of the Jews as a murtad (one who has left the fold of Islam and turned renegade).[66]

F. The Double-panelled topî (دو پلا)

This is a topî consisting of two panels sewn together, faintly resembling the hull of a ship. It is very popular in India, especially amongst the 'Ulamâ of Deoband.

Hadhrat Moulânâ Ashraf 'Alî Thânwî رحمه الله mentioned regarding this topî, " This is in reality not the topî of the Muslims, however as many of the Muslims in our country wear it and this has been the trend for quite a long time, therefore it cannot be criticized, as it is no longer considered a distinguishing characteristic of the kuffâr.[67]

[64] البداية و النهاية ٣٤١/١١
[65] التشبه في الإسلام ص ٢٢١, كذا في الحجة التامة في لبس العمامة ص ٣٢.
[66] حاشية الصاوي على شرح الدردير
[67] تقرير ترمذي للتهانوي ص ٤٨٩

Muftî Kifâyatullâh and Muftî Mahmûd Hasan Gangohî رحمهما الله also passed similar rulings.[68]

G. The Dannîyah (الدَّنِّيَة)

This was a tall, pointed topî worn by judges and other senior members of society. It originates from Irâq.[69]

The following personages are narrated to have worn a dannîyah:

1. Anas ﷺ[70]
2. Al-Juzhû'î[71]

[68] كفاية المفتي ١٥٠/٩، ١٥٧، ١٦٠ و فتاوى محموديه ٣٦٩/١٧
[69] شرح مقامات الحريري للشريشي ١٧٧/١ و تاج العروس ٢٠٣/٩
[70] تاريخ بغداد ٢٠٨/٨
[71] تاريخ بغداد ٢٠٦/٣ و في المطبوع تصحيف و الصحيح ما في المنتظم ٣٥٩/٨

H. The Burnus (البُرنُس)

The burnus (or burnoose) is an item of clothing that has a hood attached to it, be it a kurtâ, jubbah or any other item of clothing.[72]
It is generally worn on top of the turban to protect one from sunlight and rain, however it is also used without a turban.[73]
According to some `Ulama the burnus is a tall topî.[74]

On account of the burnus being a type of topî, we have treated it as a topî throughout this book and have not differentiated between the narrations mentioning the burnus and those mentioned the qalansuwah.

Wearing a burnus is from among the sunnats of Rasûlullâh ﷺ and the Sahâbah ؓ.

Wâil ؓ mentions:

صليت مع رسول الله ﷺ و أصحابه فرأيتهم يرفعون أيديهم في البرانس

"I performed salâh with Rasûlullâh ﷺ and his Sahâbah ؓ. I saw them raising their hands for takbîr inside their burnuses.[75]

A similar statement was made by Faltân Ibn `Âsim ؓ.[76]

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72 القاموس , لسان العرب , النهاية في غريب الحديث ,
73 الدعامة ص ٤٠
74 مختار الصحاح و المعجم الوسيط
75 ابن خزيمة ١/٢٣٣ و قال محققه: إسناده صحيح, و رواه أبو داؤد ص ١٠٥ (٧٢٨) و شرح معاني الآثار للطحاوي ١/١٤٤
76 رواه ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ إصبهان ٢/١٣١ والطبراني في الكبير و قال الهيثمي في المجمع (٢٢٢٦): رجاله موثقون

Ibn `Abbâs ؓ narrates that Nabî ﷺ said that `Isâ ؑ will be wearing a burnus when he will descend.[77]
Note: This narration is very weak.

Abû Qursâfah ؓ had a burnus that was given to him by Nabî ﷺ who told him to wear it.[78]

Ya`lâ ibn `Umayyah narrates that Nabî ﷺ wore a burnus.[79]

Hâfiz Ibn Hajr narrates that `Abdullâh Ibn Abû Bakr ؓ said, "Every `Âlim (from amongst the Sahâbah ؓ) possessed a burnus which he would wear in the morning."[80]

`Allâmah `Aynî writes in his commentary on Sahîh Bukhârî, that Imâm Mâlik رحمه الله said, "There is nothing wrong in wearing a burnus. The Sahâbah ؓ were in the habit of wearing it."[81]

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77 ابن عساكر ٤٧/٥٠٥ , كنز العمال (٣٩٧١٩) و فيه جماعة من الضعفاء.
78 الآحاد و المثاني ٢/٢٧٩ و رجاله موثقون و يؤيده ما في طبقات المحدثين بإصبهان ٣/٣٣٤ و ما رواه الطبراني في الكبير ٣/١٩
79 المسند المستخرج على صحيح الإمام مسلم لأبي نعيم ٣/٢٦٧
80 فتح الباري ١٠/٢٧٢, عمدة القاري ٢١/٣٠٦
81 عمدة القاري ٢١/٣٠٦

The wearing of the burnus has been narrated from the following Sahâbah ؓ:

1. Anas ؓ[83]
2. Abu Umâmah ؓ[84]
3. Miqdâm ؓ[84]
4. Ibn `Umar ؓ[85]
5. Jundub Ibn `Abdullâh ؓ[86]
6. Ibn Mas`ûd ؓ[87]
7. Abû Musâ Ash`arî ؓ[88]
8. Suwayd Ibn Ghafalah ؓ[89]
9. `Umar ؓ[90]
10. Ibn Abî Awfâ ؓ[91]
11. Husain ؓ[92]
12. Ibn Samurah ؓ[93]
13. `Abdullâh Ibn `Amr ؓ[94]
14. `Amr Ibn `Abdullâh ؓ[94]
15. Wâthilah Ibnul Asqah ؓ[95]
16. Hattân At-Taymî ؓ[95]
17. Abû Qursâfah ؓ[96]
18. `Awf Ibn Mâlik ؓ[97]
19. Yazîd Ibnul Aswad ؓ[98]
20. Al-Mugîrah Ibn Shu`bah ؓ[99]

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83 رواه البخاري تعليقا ص ٨٦٣ (٥٨٠٣) و قال الحافظ: قد رويناه موصولا في مسند مسدد..الخ و في تاريخ بغداد (٢٠٨/٨) مثله .

84 قال الهيثمي في المجمع (٨٥٤٧): رواه الطبراني في الكبير وحميد هذا إن كان ابن الربيع فهو ضعيف جدا و إن كان غيره فلم أعرفه.

85 أبو داود ص ٢٥٤(١٨٢٨) و أحمد ٣١/٢ و قال الأرنووط: حديث صحيح

86 مسلم ص ٦٨ (١٦٠)

87 الطبراني ١٣٥/٩ و عبد الرزاق ٢٢١/٣ و صححه الهيثمي في المجمع (٨٥٥).

88 ابن جعد ص ٩١ و البيهقي ٢٧٢/٣ وتاريخ الطبري ٢٦٢٧

89 ابن سعد ١٣٣/٦ و رجاله موثقون

90 ابن أبي شيبة ٣٧/٦, البداية النهاية ٨٧/٧ و في مسند الروياني ١٩٠/١ نحوه

91 ابن سعد ٢٢٦/٤ وسكت عنه الحافظ في الدراية ٢٢٢/٢ و له شاهد في مسند ابن أبي أوفى ١٢٩/١

92 البداية و النهاية ١٨٦/٨

93 أسد الغابة ٣٥١/٣

94 أسد الغابة ٧٤٦/٣ و تاريخ دمشق ٨٠/٢٧

95 أسد الغابة ٧٤٦/٣ و تاريخ دمشق ٨٠/٢٧

96 العلل لأحمد ٣٥٦/٢ و الآحاد و المثاني ٢٧٩/٢ و رجاله موثقون و يزيده ما في طبقات المحدثين بإصبهان ٣٣٤/٣ و ما رواه الطبراني في الكبير ١٩/٣

The following Tâbi`în have been reported to have worn the burnus:

1. Shurayh[100]
2. Sa`îd Ibn Jubayr[101]
3. Nâfi`[102]
4. Mutarraf[103]
5. `Alqamah[104]
6. Masrûq[105]
7. Aswad[106]
8. Sâlim[107]
9. Sa`îd Ibnul Musayyab[108]
10. Musâ Ibn Talhah[109]
11. Muhammad Ibn Talhah[110]
12. `Abdullâh Ibn `Awn[111]
13. Anas Ibn Sîrîn[111]
14. `Abdur Rahmân Ibn Yazîd[112]
15. `Ubaidah Ibn `Abdullâh[113]
16. Muhammad Ibn `Alî[114]
17. Zubaid Al-Yâmî[115]
18. Rabî` Ibn Khutaim[116]
19. `Amir Ibn `Abdullâh[117]
20. Abû Muslim Al-Khowlânî[118]
21. Sa`îd Ibn Abul Hasan[119]
22. Marwân Ibnul Hakam[120]

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97 تاريخ دمشق ٥٢/٤٧

98 أبو زرعة الدمشقي في تاريخه بسند صحيح. كذا في تلخيص الحبير ١٠١/٢

99 قال الهيثمي في المجمع (١٠٣٧٧): رواه الطبراني و رجاله رجال الصحيح

100 المصنف لابن أبي شيبة ٤٨/٦ و ابن سعد ١٩٠/٦ و رجاله رجال الصحيح

101 المصنف لابن أبي شيبة ٤٩/٦ و رجاله رجال الصحيح

102 أبو داؤد ص ٢٥٤ (١٨٢٨) , أحمد ٣١/٢ و رجاله رجال الصحيح

103 شعب الإيمان ١٦٦/٥,ابن سعد ١٠٥/٧,تهذيب الكمال ١٤٤/١٨ و رجاله رجال الصحيح

104 المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ٦/ ١٥٢ و رجاله رجال الصحيح

105 المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ١٣٩/٦ و رجاله رجال الصحيح

106 ابن سعد ١٣٧/٦ و المصنف لابن أبي شيبة ٢٩٧/١ و رجاله رجال الصحيح

107 أوجز المسالك ٢٠٢/٣ و ابن أبي شيبة ٢٩٨/١ و فيه أسامة بن زيد العلوي هو ضعيف

108 ابن سعد ١٠٥/٥ و رجاله رجال الصحيح

109 ابن سعد ١٢٥/٥ و رجاله ثقات

110 المستدرك للحاكم ٣٧٥/٣ و سكت عنه الذهبي

111 ابن سعد ١٩٨/٧ و رجاله رجال الصحيح

The burnus was also worn by:

1. `Abdullâh Ibn Ummi Harâm ﷺ [121]
2. `Abdullâh Al-Yûnînî [122]
3. Musâhiq Ibn `Abdullah [123]
4. Abû Dalf [124]
5. `Afîr Ibn Zur`ah [125]
6. Muhammad Ibn Sûqah [126]
7. Habîb Ibn `Abdullâh [127]
8. Abû Bakr Ibn Ayyâsh [128]

[112] المصنف لابن أبي شيبة ٢٩٧/١ ابن سعد ١٧٥/٦ و رجاله رجال الصحيح

[113] المصنف لابن أبي شيبة ٤/٦ و رجاله رجال الصحيح

[114] المصنف لابن أبي شيبة ٢٥/٦ و رجاله ثقات

[115] المصنف لابن أبي شيبة ٨١/٦ و ابن سعد ٢٠٦/٦ و رجاله رجال الصحيح

[116] الزهد لأحمد ص ٤٦٠ و رجاله ثقات إلا عبد الله بن زيد ذكره ابن حبان في الثقات

[117] الزهد لأحمد ص ٣٢٦ و رجاله رجال الصحيح إلا محمد بن مصعب و قد وثق

[118] الزهد لأحمد و سكت عنه الحافظ في تلخيص الحبير ١٠١/٢

[119] ابن سعد ١٣٣/٧ و رجاله ثقات

[120] الآحاد و المثاني ٣٩٣/١

[121] تاريخ دمشق ٨٠/٢٧

[122] البداية و النهاية ١٤٢/١٣

[123] تاريخ دمشق ١٢٢/٣٦

[124] الوافي للوفيات (٢١٨١)

[125] تاريخ دمشق ٤٧٩/٤٠

[126] تاريخ دمشق ١٢٢/٣٦

[127] تهذيب الكمال ٣٧٤/٥

[128] العلل لأحمد ١٣٣/١ و تاريخ بغداد ٣٧٦/١٤

9. `Amr Ibn Laith As-Saffâr [129]
10. `Abdur Rahmân Al-A`mâ [130]
11. Hassân Ibn Mâlik [131]
12. Yazîd Ibn Yazîd [132]
13. `Abdullâh Ibn Mudrik [133]
14. Jundub As-Sayâqalah [134]
15. Khalîfah Al-Muayyad [135] رحمهم الله

May Allâh grant us all the ability to practise on this Sunnah as well, which is unfortunately neglected today, except by certain North African Muslims. I was greatly pleased during my visit to Algeria on seeing that the burnus is worn by the majority of the population, but the saddening part was that very few of them even knew it to be Sunnah.
May Allâh ﷻ guide us all to recognise the pure Sunnah of His Nabi ﷺ and to hold fast to it.
Âmîn

[129] سير أعلام النبلاء ٥١٧/١٢

[130] تاريخ دمشق ١٢٢/٣٦

[131] تاريخ دمشق ٢٠٧/٣٨

[132] تاريخ دمشق ١٢٢/٣٦

[133] تاريخ دمشق ٣٤/٣٣

[134] تاريخ دمشق ٣١٣/١١

[135] سير أعلام النبلاء ١٦/١٧

The number of panels in the topî

Some scholars hold that it is sunnah for the topî to have a certain number of panels, however they are unable to present any narrations to back their claim.

Despite an exhaustive search through hundreds of books on hadîth, commentaries of hadîth, history and sîrah (the biography of Nabî ﷺ), we were unable to find any mention of the number of panels on the topî of Nabî ﷺ or the Sahâbah ﵃.
Similarly, none of the great muhaddithîn and historians who discussed the topî of Rasûlullâh ﷺ ever discussed the number of panels.
If it was Sunnah to have a certain amount of panels in the topî, then definitely our illustrious muhaddithîn and `ulamâ would have mentioned it in their books, however we find the topî being worn for the last fourteen hundred years without anyone insisting on a specific style or pattern, thus we find the practice of the `Ummah showing that any type of topî may be worn.

We, however, found an extremely weak narration mentioning that Rasûlullâh ﷺ had a tall خُماسية (khumâsiyyah) topî.

This was probably taken to mean a five-piece topî, however the following should be borne in mind:

1. This hadîth is so weak that certain scholars of hadîth have mentioned that it is not permissible to quote it, except to inform others of its weakness. One of its narrators used to fabricate ahâdîth! [136]

[136] فيه علل: الأولى– فيه ضحاك بن الحجوة , قال الدارقطني: كان يضع الحديث,
قال ابن حبان: لا يجوز الاحتجاج به و لا الرواية عنه إلا للمعرفة فقط

2. The scholars of hadîth and linguists have explained that خماسية concerns the length of the topî; none of them interpreted it to mean five-panelled.[137]

This is an extremely trifling matter, yet it has led to a great amount of bickering and fruitless arguing.

It should be understood that whosoever wears a topî will, *Inshâ Allâh*, be rewarded for following the sunnah, regardless of the number of panels on it.
This discussion should not be misconceived as an attempt to stop the wearing of five-piece topîs or to classify them as bid'ah (innovation); all we are trying to show is that everything has been allocated its specific place in Islâm and should thus be kept in that place.
If anyone feels that a certain number of panels on the topî are Sunnah, then he should wear such a topî, however, no criticism should be directed towards those who don't wear such a topî especially when he has no proof to show it to be a Sunnah.

والله أعلم

و هذا الحديث مما لا يخفى على المتبحر في هذه الصناعة كيفيته ,اه
و قال ابن عدي: كل رواياته مناكير
الثانية– فيه عبد الله بن واقد , قال ابن حجر: متروك
الثالثة– فيه اضطراب من وجوه

[137] قالوا: ثوب خماسي أي طوله خمسة, كذا في لسان العرب. و في النهاية و مجمع بحار الأنوار للشيخ طاهر الكجراتي :الخماسية ما كان قدره خمسة أشبار.اه ويشهد لهذا المعنى روايات أخر

A heart-rending incident

Hâfiz Ibn Kathîr in his celebrated work Al-Bidâyah wan Nihâyah (Vol. 8 Pg. 186) and Imâm Tabarî in his Târîkh (Pg. 2756) have mentioned a narration which brings to our notice the great emphasis laid on the topî by the Sahâbah ﷺ and by the family of Nabî ﷺ.

When Hadhrat Husain ﷺ, the beloved grandson of Nabî ﷺ, was attacked during the Battle of Karbalâ, he was struck on the head by a sword as a result of which his burnus (hood) became filled with blood. He removed this burnus and called for a topî (and according to another narration a turban).

The extreme importance attached by Hadhrat Husain ﷺ to the topî even at this crucial moment, speaks volumes of the emphasis given by the Sharî'ah to covering the head.

The material of the topî

Topîs of many different types of material were worn by Nabî ﷺ and the Salafus Sâlihîn (the pious predecessors viz. the Sahâbah ﷺ and the Tâbi'în). The following are the different materials we found mention of in the books of hadîth and history, however we were unable to find an exact description of most of these materials.

A. Wool

'Abdur Rahmân Ibn Ziyâd ﷺ narrates that Nabî ﷺ wore

قلنسوة من المِنْطَرِ السِيْجان

a black, woollen topî.[1]

Ibn Mas'ûd ﷺ narrates that Nabî ﷺ said:

كانَ على موسى يومَ كلّمهُ ربُّهُ ...... و كمَّة صوفٍ

Mûsâ ﷺ wore a woollen topî when he spoke to Allâh.[2]

The following great personalities wore woollen topîs:

1. Ibn 'Umar ﷺ [3]
2. Anas ﷺ [4]

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[1] رواه البلاذري في تاريخه, كذا في سبل الهدى ٧ /٢٨٧.

[2] الترمذي و مر التفصيل في "باب الكمة" رقم ١

[3] ابن سعد ١٩٨/٧ و راويه ثقة

[4] تاريخ بغداد ٢٠٨/٨

3. Aswad [5]
4. `Abdullâh Ibn `Awn [6]
5. Anas Ibn Sîrîn [7] رحمهم الله

`Allâmah Suyûtî رحمه الله writes: "It seems that the topî generally worn by Nabî ﷺ was of cotton or of wool." [8]

B. Green-striped Yemenî material (الحِبَرة)

Allâmah Abû Shaikh رحمه الله writes:

عن ابن عباس ﷺ: كان لرسول الله ﷺ ثلاث قلانس. قلنسوة بيضاء مضربة وقلنسوة برد حبرة وقلنسوة ذات آذان يلبسها في السفر فربما وضعها بين يديه إذا صلى

Ibn `Umar ﷺ narrates that Rasûlullâh ﷺ had 3 topîs: (from amongst them was) a green-striped topî of Yemenî material.[9]

Abdullâh Ibn `Awn also wore a similar topî.[10]

[5] المصنف لابن أبي شيبة١/٢٩٧ و ابن سعد ١٣٧/٦ و رجاله رجال الصحيح
[6] ابن سعد ١٩٨/٧ و راويه ثقة
[7] ابن سعد ١٩٨/٧ و راويه ثقة
[8] الحاوي للفتاوي ٨٣/١
[9] أبو الشيخ في أخلاق النبي ص ١٠٤ و مر التفصيل في "باب الأبيض" رقم ٢
[10] ابن سعد ١٩٨/٧ و رجاله ثقات إلا بكار بن محمد ، قال البخاري يتكلمون فيه

C. Khaz- A blend of silk and wool

This type of material was very common and is permissible on condition that the silk content is less than the wool content.[11]

Imâm Mâlik رحمه الله has mentioned that the Sahâbah ﷺ would wear topîs of a blend of silk and wool.[12]

This type of topî is reported to have been worn by:

1. Wâbisah ﷺ [13]
2. Anas ﷺ [14]
3. Abû Mûsâ Ash`arî[15] ﷺ
4. Imâm Mâlik [16]
5. Qâsim Ibn Muhammad [17]
6. Sha`bî [18]
7. Mûsâ Ibn Talhah [19]
8. Qâdhî Shurayh [20]
9. Rabîah [21]
10. Abû `Ubaidah [22]
11. Ibn Abî Awfâ ﷺ [23]

[11] مجمع بحار الأنوار
[12] التمهيد ٢٣٩/١٣
[13] البيهقي ٢٨٨/٢ بسند صحيح جدا و قد مر التفصيل في "باب الأغبر" رقم ٢
[14] رواه البخاري تعليقا ص ٨٦٣ (٥٨٠٣) و قال الحافظ: وصله مسدد .الفتح ٢٧٢/١٠
[15] السنن الكبرى للبيهقي ٢٧٢/٣
[16] شعب الإيمان ١٦٥/٥
[17] ابن سعد ١٤٤/٥ و رجاله رجال الصحيح
[18] ابن سعد ٢٦٤/٦ و رجاله رجال الصحيح
[19] ابن سعد ١٢٥/٥ و رجاله ثقات
[20] ابن سعد ١٩٠/٦ و رجاله رجال الصحيح
[21] التمهيد ٢٦١/١٤
[22] ابن سعد ٢٣٧/٦

D. A leather topî [24] (الأسماط)

Ibn `Abbâs ﷺ narrates:

كان لرسول الله ﷺ قلنسوة أسماط – أي جلود– و كان فيها ثقبة

Nabî ﷺ had a leather topî, which had a hole in it.[25]

Abû Salît ﷺ also reported seeing Nabî ﷺ wearing a leather topî.[26]

A leather topî was also worn by Nâfi` Ibn Jubayr Ibn Mut`im.[27]

E. A Shâmî (Syrian) topî

Abû Hurairah ﷺ narrates:

رأيت رسول الله ﷺ وعليه قلنسوة بيضاء شامية

'I saw Rasûlullâh ﷺ wearing a white Syrian topî.[28]

[23] ابن سعد ٤/٢٢٦ وسكت عنه الحافظ في الدراية ٢/٢٢٢ و له شاهد في مسند ابن أبي أوفى ١/١٢٩

[24] أصلُ السَّمْط: أن يُنْزَع صوفُ الشاة المذبُوحة بالماءِ الحار فلذا فسره الشامي الصالحي هنا بأن المراد "جلود"

[25] رواه أبو الحسن البلاذري في تاريخه, كذا في سبل الهدى ٧ /٢٨٤

[26] الآحاد والمثاني ٣/٣٠٣ وفيه عبد الله بن يزيد البكري قال أبو حاتم:ضعيف الحديث ذاهب الحديث

[27] ابن سعد ٥/١٥٨ و رجاله رجال الصحيح

[28] أبو الشيخ في أخلاق النبي ص١٠٤ و السند ضعيف جدا ولكن له شواهد ,

A similar narration is reported by `Âishah ﷺ.[29]

`Abdur Rahmân Ibn Yazîd and Abu Mushir رحمها الله are also narrated to have worn similar topîs.[30]

F. A Fox-skin topî (الثعالب)

A topî of fox-skin or lined with fox-skin was worn by:

1. Dhahhâk [31]
2. Abul `Âliyah [32]
3. Ibrâhîm An-Nakha`î [33] رحمهم الله

Ibrâhîm An-Nakha`î also wore a topî of sable.[34]

Note: Any animal skins to be worn will first have to be tanned and will thus be rendered tâhir (pure). Pigskin however, cannot be worn even if it is tanned.

G. A Misrî (Egyptian) topî

A Misrî topî is reported to have been worn by:

1. Alî ﷺ [35]

[29] ابو الشيخ ص ١٠٤.قال العراقي:هو أجود الأسانيد في القلانس, كذا في الإتحاف ٧ /١٢٩

[30] المصنف لابن أبي شيبة ١/٢٩٧ و ابن سعد ٦/١٧٥ و رجاله رجال الصحيح و تاريخ دمشق ٣٣/٤٣٤

[31] المصنف لابن أبي شيبة ٦/٤٩ و رجاله موثقون

[32] المصنف لابن أبي شيبة ٢/٦٢ و ابن سعد ٧/٨٣ و رجاله رجال الصحيح

[33] ابن سعد ٦/٢٨٧ و رجاله رجال الصحيح إلا أبا الهيثم وهو صدوق

[34] المصنف لابن أبي شيبة ٦/٤٩ و ابن سعد ٦/٢٨٧ و رجاله رجال الصحيح

[35] ابن سعد ٣/٢٢ وسنده ضعيف

2. Abû Dardâ ﷺ [36]
3. `Umar Ibn `Abdul `Azîz [37]
4. Makhûl [38]
5. Rajâ Ibn Haywah [39]
6. Maymûn Ibn Mahrân [40]
7. `Alî Ibn Husain [41] رحمهم الله

The wearing of an Egyptian topî has been attributed to Nabî ﷺ in the book 'Subulul Hudâ' (Vol. 7 Pg. 284) but it seems to be an error as the same hadîth appears in other books[42] with the word مضربة(double-layered) in place of مصرية (Egyptian).

And Allâh knows best.

(The above was written in the first edition while the following paragraph has been added to this edition)

I later found that Shaikh `Abdul Karîm Ar-Râfi`î mentioned in his book "At-Tadwîn fî Akbâri Qazwîn" that he saw Ibn `Abbâs ﷺ in a dream and asked him whether the topî of Nabî ﷺ was مضربة (double-layered) or was it مصرية(Egyptian) as certain people claim? Ibn `Abbâs ﷺ answered that it was مضربة(double-layered).[43]

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36 ابن عساكر ١٩٧/٨

37 تاريخ دمشق ٣٦٠/٦٠ و ٤١/٦٧

38 تاريخ دمشق ٣٦٠/٦٠

39 تاريخ دمشق ٣٦٠/٦٠

40 تاريخ دمشق ٣٦٠/٦٠

41 المصنف لابن أبي شيبة ٢٣/٦ و رجاله موثقون

42 أخلاق النبي ص١٠٤ و المغني عن حمل الأسفار ٣٧٦/٢

43 التدوين في أخبار قزوين ٤٠٠/١

Note: While dreams, even of great `ulamâ like `Allamah Al-Râfi`î do not constitute proof in Sharî`ah (Islamic Law), yet it helps confirm that what seemed a mistake was really one.

H. A Turkish topî (التركي)

A Turkish topî was worn by:

1. Ayyûb Sakhtiyânî [44] رحمه الله
2. Imâm Mâlik [45] رحمه الله

We were unable to find an exact description of the Turkish topîs worn at that time, however the former Grand Muftî of Pakistân, Muftî Muhammad Shafî` رحمه الله passed the following fatwâ regarding the Turkish topîs presently being worn in the Indo-Pak sub continent:

> " It is permissible to wear a Turkish topî when not in salâh, however the `Ulamâ should preferably not wear it. It is inappropriate to perform or lead the salâh wearing one, as firstly, it is completely red. The preferred ruling regarding completely red clothing is that it is makrûh tanzîhî. Secondly, this topî is generally worn in our country by those who don't follow a mazhab." [46]

If any of these two negative aspects are found, then one should refrain from wearing these topîs. If, however no such drawbacks exist, then there will be nothing wrong in wearing a Turkish topî.

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44 حلية الأولياء ١٠/٣ و تاريخ الإسلام للذهبي ٣٨٢/٨

45 الديباج المذهب ص٦٠

46 إمداد المفتين (أردو) ٩٨١/٢ ، فتاوى دار العلوم (مكمل و مبوب) ١٥٩/٣

This was also mentioned by Muftî Kifâyatullâh[47] and Moulânâ Rashîd Ahmad Ganghohî رحمهما الله.[48]

I. A thick double-layered topî with padding in-between (قلنسوة مضربة مبطنة)

عن ابن عباس ﷺ: كان لرسول الله ﷺ ثلاث قلانس. قلنسوة بيضاء مضربة وقلنسوة برد حبرة وقلنسوة ذات آذان ...إلخ

Ibn `Abbâs ﷺ has narrated that Nabî ﷺ had 3 topîs: **A white, double-layered topî**, a green-striped topî of Yemenî cloth and one with earflaps.[49]

This type of topî was also worn by:

1. Anas Ibn Mâlik ﷺ [50]
2. `Uthmân ﷺ [51]
3. Abû Dardâ ﷺ [52]
4. Abul `Âliyah [53]

[47] كفاية المفتي (اردو) ١٥٣/٩

[48] فتاوى رشيديه (اردو) ص ٥٧٢, تاليفات رشيديه ص ٤٨٠

[49] أبو الشيخ في أخلاق النبي ص١٠٤ و قد مر في "باب الأبيض" رقم ٢ و له شاهد عند ابن عساكر و الروياني

[50] رواه البخاري تعليقا (٥٨٠٣) و قال الحافظ: "قد رويناه موصولا في مسند مسدد."

[51] الجرح و التعديل ١١٩/٩ ولكن ما كان في قلنسوته حشو

[52] الدعامة عن ابن عساكر ولكن عند ابن عساكر ١٩٧/٨ "مصرية" بدل "مضربة"

[53] ابن سعد ٨٣/٧ المصنف لابن أبي شيبة ١٦٠/٢ و رجاله رجال الصحيح

5. Imâm Ahmad Ibn Hambal [54]
6. Rabî`ah Ar-Râ`î [55]
7. Ibrâhîm An-Nakha`î رحمهم الله[56]

J. A buttoned topî (المزرورة)

`Allâmah Zhahabî narrates:

عن جعفر بن محمد عن أبيه عن جده ﷺ :

أن رسول الله ﷺ كان يلبس القلانس البيض و المزرورات و ذوات الآذان

"Nabî ﷺ used to wear white topîs as well as buttoned ones and also topîs with earflaps."[57]
(This is a very weak narration)

Anas Ibn Mâlik ﷺ was also seen wearing a buttoned topî.[58]

`Uthmân ﷺ would wear a topî which was (strapped and) buttoned around his neck.[59]

[54] سير أعلام النبلاء ٢٠٩/١١

[55] التمهيد ٢٣٩/١٤

[56] ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح

[57] أورده الذهبي في سيرته ص٤٩١ و فيه عاصم بن سليمان فقال الذهبي: عاصم هذا هو البصري متهم بالكذب. و عزاه الشامي في سبل الهدى ٧ /٢٨٥ إلى ابن عساكر و لكني لم أجده في بحث القلانس من المطبوع فلعله سقط منه لأنه في المختصر ٢٣٣/٢

[58] عبد الرزاق ١٩٠/١ و البيهقي في السنن الكبرى ٢٨٥/١ و فيه سعيد بن عبد الله, قال أبو حاتم :ليس بالقوي

[59] الجرح و التعديل ١١٩/٩

K. Thin Topîs

Thin topîs were worn by:

1. `Alî ﷺ [60]
2. `Abdullâh Ibn `Umar ﷺ [61]
3. Hammâd Ibn Zayd [62]
4. Sa`îd Ibnul Musayyab [63]
5. Anas Ibn Sîrîn [64]
6. `Abdullâh Ibn `Awn [65] رحمهم الله

L. Cotton Topîs

Imâm Ahmad Ibn Hambal رحمه الله wore a cotton topî.[66]

`Allâmah Suyûtî رحمه الله writes: "It seems that the topî generally worn by Nabî ﷺ was of cotton or of wool." [67]

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[60] ابن سعد ٢٢/٣ و رجاله رجال الصحيح
[61] ابن سعد ١٩٨/٧ و راويه ثقة
[62] ابن سعد ٢١٠/٧ و رجاله رجال الصحيح
[63] ابن سعد ١٠٥/٥ و رجاله موثقون
[64] ابن سعد ١٩٨/٧ و راويه ثقة
[65] ابن سعد ١٩٨/٧ و راويه ثقة
[66] سير أعلام النبلاء ٢٠٩/١١
[67] الحاوي للفتاوي ٨٣/١

M. Embroidered topîs

The following personalities are narrated to have worn embroidered topîs:

1. Al-Mas`ûdî [68]
2. Sa`îd Ibn Abul Hasan [69]
3. Abû Qursâfah [70] رحمهم الله

The great Khalîfah, Hârûn Ar-Rashîd, used to wear a topî on which was ascribed:

غازٍ حاجٍ

"I am a warrior; I am a pilgrim" [71]

N. The Tâqîyyah (الطاقية)

The Tâqîyyah is a white cotton-skullcap. The Egyptians also call it the Arraqîyyah (عرّقية). It came into vogue before 100 A.H. but gained popularity much later, especially in Egypt.

The following personalities were accustomed to wearing it:

1. Ahmad Ibn Muhammad Al-Baghdâdî [72]
2. Mahmûd Diwân [73]
3. Ibrâhîm Ar-Raqî (702 AH) [74]

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[68] العقيلي ٣٣٦/٢ و رجاله ثقات
[69] ابن سعد ١٣٣/٧ و رجاله ثقات
[70] العلل و معرفة الرجال لأحمد ٣٥٦/٢
[71] تاريخ الطبري ١٠٦/١٠
[72] المنتظم ٣٥٦/١٠, تذكرة الحفاظ ١٢٨٥/٤
[73] الدرر الكامنة لابن حجر ١٠٥/٦

4. Ibn Wazîr (730 AH) [75]
5. Abul Fayyâdh Al-Jamâlî (783AH) [76]
6. `Abdul Qâdir Dowst Jîrî (561 AH) [77]
7. Ibn Nahhâs (698 A.H) [78]
8. Hâfiz Abû Zakarîyâ (+-700 A.H) [79] رحمهم الله

The tâqîyyah of `Allâmah Ibn Taymîyah رحمه الله was sold for 500 dirhams (silver coins), after his death. [80]

O. A topî of felt (اللباد)

The great scholar, Ibn `Abdus Salâm, is reported to have worn a topî of white felt. [81]

[74] الدرر الكامنة لابن حجر ١٢/١

[75] الدرر الكامنة لابن حجر ٤٤٢/٥

[76] الدرر الكامنة لابن حجر ٥٠٠/٥

[77] سير أعلام النبلاء ٤٤٩/٢٠

[78] معجم الشيوخ للذهبي ١٣٧/٢

[79] كتاب المغرب في حلي المغرب (١٥٠)

[80] البداية و النهاية ١٣٦/١٤

[81] در الغمامة ص ٢٠

P. A topî with holes

In spite of an exhaustive search we were unable to find any mention of a topî with many holes pierced in it. However `Abdullâh Ibn `Abbâs ﷺ narrates:

كان لرسول الله ﷺ قلنسوة أسماط – أي جلود– و كان فيها ثقبة

"Rasûlullâh ﷺ had a topî of leather, which had a hole in it." [82]

The great scholar, Abû Bakr Ibn `Arabî رحمه الله has written in his commentary of Tirmizî, `Âridhatul Ahwazhî:

"The ruling regarding topîs is that they should be flat, not domed, however if one feels that he needs to protect his head from the steam rising from it by making the topî dome-shaped with holes in it, then this can be done as a medical remedy and should not be done out of pride or to distinguish oneself from others." [83]

However, as already mentioned, wearing any type of topî will, inshâ Allâh, allow one to accrue the reward of practising on the Sunnah of wearing a topî.

[82] رواه أبو الحسن البلاذري في تاريخه, كذا في سبل الهدى ٧ /٢٨٤ . و له شاهد في حديث أبي سليط عند ابن أبي عاصم في الآحاد و المثاني ٣٠٣/٣ ولكن فيه ضعف شديد.

[83] عارضة الأحوذي ٢٤٢/٧

Q. Hard topîs

In addition to wearing topîs of soft material it was the practice of Nabî ﷺ and the Sahâbah ؓ to wear topîs of hard material. This may be deduced from the following:

- `Abdullâh Ibn `Abbâs ؓ mentions that Rasûlullâh ﷺ had a topî of leather. [84]
- The many narrations showing the wearing of thick topîs, containing padding and an inner lining.
- The narrations concerning the high topîs worn by our Salafus Sâlih also indicate that those topîs were of firm and solid materials thereby enabling them to stand up high and not fall in.
- The use of the topî as a sutrah (barrier) also bears out the same point.
- The hadîth of Anas Ibn Malik ؓ that when performing wudhû, Nabî ﷺ would lift up his turban and make masah underneath it, without the turban unravelling. [85]
- A hadîth to this effect, narrated by `Atâ رحمه الله. [86]
- Lifting the turban and making masah beneath it has also been narrated as the practice of:

1. Ibn `Umar ؓ [87]
2. Ibrâhîm An-Nakha`î رحمه الله [88]

[84] رواه أبو الحسن البلاذري في تاريخه، كذا في سبل الهدى ٧ /٢٨٤

[85] أبو داؤد ص ١٩ (١٤٧) ، ابن ماجه ص ٤١ (٥٦٤) ، الحاكم ١/١٦٩ و فيه أبو معقل مجهول ولكن سكت عنه أبو داؤد و المنذري فهو صالح.

[86] ابن أبي شيبة ١/٣٦ مرسلا و رجاله رجال الصحيح, قال البيهقي ١/٦١ : قد روينا معناه موصولا في حديث المغيرة.

[87] الدارقطني في سننه ١/١٠٧ و قال الشيخ عظيم آبادي في تعليقه: إسناده صحيح.

It would only have been possible to lift the turban off the head without it unravelling, if the topî on which it was tied was made of a firm material.

This is also borne out by the following statement of Shaikh Ibn `Arabî , "A turban without a topî underneath is not very stable as it could unravel especially during wudhû. By tying it on a topî, the turban becomes steady and its shape is greatly enhanced." [89]

These benefits mentioned by `Allâmah Ibn `Arabî رحمه الله can only be accrued if the topî is hard. A turban on a soft topî normally unravels when the topî is removed and doesn't really improve the shape.

[88] ابن أبي شيبة ١/٣٦ و رجاله رجال الصحيح.

[89] عارضة الأحوذي ٧/٢٤٤ و القطعة الأخيرة من شرح المناوي على الشمائل ١/٢٠٣

The Khalîfah's tolerance

Ubaidullâh ibn Sulaimân, the minister of the Khalîfah Al-Mu'tadhid, mentions:

I was once in the presence of the Khalîfah while a servant was swatting the flies that were around him. A sudden slip of the hand caused the swatter to knock off the Khalîfah's topî. I watched with a deep sense of foreboding growing within me, fearing the consequences of this deadly blunder.
However, the Khalîfah simply placed the topî back on his head and said to the other servants, "Tell this unfortunate one to take a rest. It seems that we caught him dozing. In the future, increase the number of servants appointed to operate the fly-swatters."

The Minister says that I then began praising the Khalîfah and thanking him for his tolerance, but he simply replied, "This poor soul did not do it willfully, he just happened to doze off.

Punishment and reproach are only for one who intentionally commits a wrong not for one who blunders or errs."[90]

Mujâlid says: I once asked Sha'bî the reason for it being popular amongst the people that Qâdhî Shurayh is craftier and wilier than a fox. Sha'bî replied: The reason is that when Shurayh would go out (in the fields) to perform salâh a fox would stand in front of him and imitate him, thus distracting him from his salâh. When this became too much for Shurayh, he removed him kurta and placed it on a pole, putting his turban and topî on top of it (thus creating a dummy).The fox came and stood in front as normal and thus wasn't prepared for Shurayh who caught him from behind. This is why he is said to be craftier and wilier than a fox. (Tahzîbul Kamâl Vol.12 Pg. 444)

[90] البداية و النهاية ١١/٩١

When should the topî be worn?

Although it was the practice of Rasûlullâh ﷺ and the Sahâbah ﷺ to cover their heads at all times, special emphasis was given to covering the head during the following occasions:

A. When performing salâh

Imâm Bukhârî, رحمه الله in his Sahîh, mentions the statement of Hasan Basrî رحمه الله :

كان القوم يسجدون على العمامة و القلنسوة

"The Sahâbah ﷺ would perform sajdah (prostrate) on turbans and topîs." [1]

Wâil Ibn Hujr ﷺ mentions that he performed salâh with Nabî ﷺ and the Sahâbah ﷺ who were wearing burnuses (i.e. covering their heads with hoods). [2]

Ibrâhîm An-Nakha'î رحمه الله mentions that it was the practice of the Sahâbah ﷺ to perform salâh wearing burnuses. [3]

Faltân Ibn 'Âsim ﷺ mentions that he found Nabî ﷺ and the Sahâbah ﷺ performing salâh wearing burnuses. [4]

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[1] البخاري تعليقا - باب السجود في شدة الحر ص٥٦- و جزم به ومعلوم أن تعليقات البخاري مقبول إذا جزم به وأما قول الحافظ وصله ابن أبي شيبة (١/٢٩٨) فليس في المطبوع ذكر القلنسوة و لا عند عبد الرزاق ١/٤٠٠ ولا البيهقي ٤/١٠٦ و الله أعلم

[2] ابن خزيمة ١/٢٣٣ و قال محققه: إسناده صحيح، و رواه أبو داؤد ص ١٠٥ (٧٢٨)

[3] المصنف لعبد الرزاق ١/٤٠١ و رجاله رجال الصحيح

This shows us that performing salâh with the head covered was the practice of all the Salafus-Sâlih (pious predecessors).

Nnarrations explicitly mentioning that the following great personalities were seen performing salâh with their heads covered:

1. 'Abdullâh Ibn 'Umar ﷺ [5]
2. Suwayd Ibn Gafalah ﷺ [6]
3. Shurayh [7]
4. 'Alqamah [8]
5. Aswad [9]
6. Masrûq [10]
7. Abû Mushir [11]
8. 'Abdur Rahmân Ibn Yazîd [12]
9. Sa'îd Ibn Jubayr [13]
10. Ahmad Ibn Abî Hawârî [14]
11. Sâlim Ibn 'Abdullâh [15]
12. 'Âmir Ibn 'Abdullâh [16]

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[4] رواه ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ إصبهان ٢/٥٦٧ و الطبراني في الكبير و قال الهيثمي في المجمع (٢٢٢٦): رجاله موثقون.

[5] ابن سعد ٤/١٣١ و رجاله رجال الصحيح

[6] ابن سعد ٦/١٣٣ و رجاله موثقون

[7] المصنف لابن أبي شيبة ١/٢٩٧ و ابن سعد ٦/١٩٠ و رجاله رجال الصحيح

[8] المصنف لابن أبي شيبة ١/٢٩٨ و ابن سعد ٦/ ١٥٢ و رجاله رجال الصحيح

[9] ابن سعد ٦/١٣٧ و المصنف لابن أبي شيبة ١/٢٩٧ و رجاله رجال الصحيح

[10] المصنف لابن أبي شيبة ١/٢٩٨ و ابن سعد ٦/١٣٩ و رجاله رجال الصحيح

[11] تاريخ دمشق ٣٣/٤٣٤

[12] المصنف لابن أبي شيبة ١/٢٩٧ و ابن سعد ٦/١٧٥ و رجاله رجال الصحيح

[13] المصنف لابن أبي شيبة ١/٢٩٨ و رجاله رجال الصحيح

[14] تاريخ دمشق ٤٩/١٢٠

[15] أوجز المسالك ٣/٢٠٢ و ابن أبي شيبة ١/٢٩٨ و فيه أسامة بن زيد العلوي هو ضعيف

13. `Abdullah Ibn Mudrik [17]
14. Imâm Ahmad Ibn Hambal [18]
15. Ibn `Abdus Salâm [19] رحمهم الله

The Fatwâ of Shaikh Rashîd Rîdhâ

The Egyptian scholar , Shaikh Rashîd Rîdhâ, the author of 'Tafsîrul Manâr', who in spite of being very famous for his modern thinking, authored the following article, which was published in the Egyptian magazine 'Al-Manâr' [20]:

"While it could be considered correct to say that it is not Makrûh (disliked in Sharî`ah) to perform salâh with the head uncovered, its not being Makrûh is **only** applicable when performing salâh alone at home without forming a habit of leaving the head uncovered.
As for one who: -

A. Makes a habit of leaving the head uncovered, or
B. Keeps his head uncovered when performing salâh in jamâ`ah with others whose heads are covered, or
C. Insists on leaving his head uncovered in the masjid in the presence of such people who dislike this action of his and will engage in his criticism

[16] الزهد لأحمد ص ٣٢٦ و رجاله رجال الصحيح إلا محمد بن مصعب و قد وثق

[17] تاريخ دمشق ٣٤/٣٣

[18] سير أعلام النبلاء ٢٠٩/١١

[19] در الغمامة ص ٢٠

[20] السنن و المبتدعات ص ٥٠

then in all these instances, it is makrûh (reprehensible) to leave the head uncovered.

The reason for the first instance being makrûh is that he has adopted a habit that is not backed by any legitimate proof. Rather what he is doing is in direct conflict to what was the accepted practice from the beginning of Islam.

The second instance is Makrûh because he is opposing the majority, which is forbidden in Islam.

As for the third instance, it is Makrûh because this person would be the cause of people falling into the sin of backbiting and this action will result in his becoming ill- reputed.

As for the statement that it is sometimes better to perform salâh with the head uncovered as this leads to greater humility, this is nothing but expressing one's opinion in a matter of Sharî`ah (Islamic Law) which does not accept anyone's subjective opinion (Some of our jurists disagree with him on this point). This argument can be challenged by the fact that it actually leads to one adopting a resemblance to the Christians and others who are in the habit of praying with their heads uncovered and it is well known that we have been prevented from imitating them even in habits (not to speak of acts of worship).

It can also be countered by the fact that the accepted trend around us is that the proper attire to be adopted when visiting the `Ulamâ and the pious, consists of (amongst others) a topî or turban."

The Fatwâ of `Allâmah Kowtharî

The following is a summary of a fatwâ by `Allâmah Muhammad Zâhid Kowtharî رحمه الله , a world-renowned Muhaddith and Faqîh who held a prominent post in the Ottoman Khilâfah in Turkey and who later went on to emerge as one of the greatest scholars Egypt has ever seen.

`Allâmah Kowtharî رحمه الله writes:

People often ask concerning the ruling of performing salâh bareheaded without an excuse. This question has come to the fore, due to the emergence of a group who seem to take delight in denying those actions, which are accepted by the Muslims and have been passed down from generation to generation. They strive hard to cause discord in the masjid and greatly resemble the Khawârij (a deviant sect which emerged in the time of `Alî ﷺ) in that they lay great stress on trivial matters while ignoring major issues.

The ruling concerning the salâh of a person bareheaded without an excuse, it that it is valid if all the conditions and pre-requisites are met, however this is in direct conflict to what has remained the practice of all the Muslims throughout the ages.
It also entails emulation of the Christians in that they worship bareheaded, as is well known.

Allâh Ta`âlâ has ordered the Muslims:

خذوا زينتكم عند كل مسجد

"Adopt clothing of beauty when performing salâh"

Leaving the head uncovered is discarding this beauty.

Imâm Baihaqî رحمه الله narrates that Nabî ﷺ said: -
"When performing salâh, one should wear two items of clothing as the most deserving being for whom you should dress up, is Allâh." [21]

Imâm Baihaqî رحمه الله has also mentioned the following incident.

Nâfi` رحمه الله, the slave of Ibn `Umar ﷺ says that Ibn `Umar ﷺ saw him performing salâh wearing only one item of clothing. He rebuked him saying, "Have I not given you clothing?" "Yes, you have!" replied Nâfi`. "So who," asked Ibn `Umar ﷺ "has more right that you dress up well for him? Allâh Ta`âlâ or the people!" [22]

It is on this basis, that the fuqahâ (jurists) say that it is Makrûh (reprehensible) to perform salâh wearing such clothing in which one would not normally present oneself in front of those whom he holds in high esteem.

There exists absolutely no doubt in the fact that it has always remained the practice of the Muslims not to appear bareheaded in front of those whom they respect. In the very same way, salâh performed bareheaded would be reprehensible in the light of Sharî`ah.

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[21] السنن الكبرى ٢/٢٣٦

[22] السنن الكبرى ٢/٢٣٦

A few doubts cleared

'Allâmah Kowtharî رحمه الله has also most graciously provided us answers to a few doubts, which arise on this topic.

1. *Misconception*: The âyah "Adopt clothing of beauty when performing salâh" was revealed to censure the disbelievers who would perform tawâf (circumambulate) around the Ka'bah, naked and has nothing to do with covering the head.

   Answer: It is a well-known principle of Tafsîr (commentary of the Qur'ân) that an âyah is not restricted to the particular incident concerning which it was revealed. Rather it would encompass all such situations that fall under its scope. Therefore we find all the mazhâhib are unanimous on the point that it is mustahab (preferable) to wear a topî (or turban), upper garment and lower garment when in salâh. This is mentioned by Imâm Nawawî رحمه الله in Al- Majmû' and by 'Allâmah Halbî رحمه الله in Sharhul Munyah.[23]

2. *Misconception*: The âyah concerns covering the private parts, not the head.

   Answer: 'Allâmah Abû Hayyân, the renowned Mufassir (commentator of the Qur'ân), has beautifully explained this point in the following manner: -

   > "The order to adopt 'beauty', in this ayah, is specific to salâh. Therefore 'beauty' cannot refer to covering the private parts

[23] المجموع ٣/١٧٥، غنية المستملي ص ٢١٤

> since we are ordered to cover them at all times, not only during salâh. 'Beauty' will therefore, in this case, have to mean something else viz. that with which one beautifies himself."[24]

Thus we can say without any doubt that the covering of the head is part of 'beauty' and this has always been the custom from the early days of Islâm. It is for this reason that in no time or place has this ever been seen (in the past) that the Muslims are forming the rows for salâh, bareheaded. Anyone who denies this is just being pigheaded. We hereby understand that there exists no proof at all to show that 'beauty' does not include covering the head.

3. *Misconception*: It is Sunnah to perform salâh bareheaded as Nabî ﷺ performed salâh without a topî. It is reported that he would remove his topî and place it as a sutrah (barrier) in front of him during salâh.

   Answer: It is mentioned in Sharhush Shamâil and other books that this narration is weak; therefore no attention should be given to it. It has not been mentioned in any of the reliable collections of hadîth, so how can it contest the covering of the head in salâh, which has remained the accepted practice of the Muslims throughout the ages! Yes, we do find that Hadhrat 'Umar رضي الله عنه would stop the women slaves from covering their heads, so those who insist on keeping their heads open, probably count themselves among the women slaves and would like to emulate them during salâh, as this is not becoming of men.

[24] تفسير البحر المحيط ٤/٢٩٢

(If we do accept that Nabî ﷺ used his topî as a sutrah, then we find that `Allâmah Munâwî has mentioned that this was at an instance when Nabî ﷺ did not have anything else to use as a sutrah. [25] This was done to show that it is permissible to perform salâh without a topî, even though this would be makrûh for us, not for Nabî ﷺ. This is similar to the instances where Nabî ﷺ urinated or drank standing. These actions are makrûh for us, but were carried out by Nabî ﷺ to show that they are not harâm. *The paragraph between the parentheses is by the author not by `Allâmah Kowtharî*)

4. *Misconception*: The head is left uncovered during Haj; there should therefore be nothing wrong with leaving it uncovered during salâh.

   Answer: Haj is a unique act of worship performed at a specific time and place; therefore leaving of the head uncovered at other times cannot be established from it.

The gist is that it is not proven that Nabî ﷺ ever performed salâh bareheaded without an excuse, whereas leaving the head uncovered when praying is the habit of the Christians. [26]

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[25] فيض القدير (٧١٦٨)

[26] مقالات الكوثري ص ١٧٠

B. <u>When entering the toilet</u>

Imâm Baihaqî رحمه الله mentions:

عن عائشة ﷺ قالت: كان ﷺ إذا دخل الخلاء غطى رأسه
و إذا أتى أهله غطى رأسه

'Âishah ﷺ narrates that when Nabî ﷺ entered the toilet he would cover his head.[27]

Imâm Baihaqî رحمه الله also reports:

عن حبيب بن صالح رحمه الله مرسلا: كان رسول الله ﷺ إذا دخل الخلاء
لبس حذاءه و غطى رأسه

Habîb Ibn Sâlih رحمه الله reports that when Nabî ﷺ entered the toilet, he would wear shoes and cover his head. [28]

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[27] رواه البيهقي في السنن الكبرى ١ /٩٦ و قال: هذا الحديث أحد ما أنكر على محمد بن يونس الكديمي، و قال ابن عدي ٧ /٥٥٥: وهذا لا أعلمه رواه غير الكديمي بهذا الإسناد...الخ . قال النووي في المجموع ٢/ ١١٣ في حديث الكديمي: هو ضعيف. قال العبد الضعيف: تابعه أبو خالد يزيد العمى عند ابن الأعرابي في كتاب المعجم (١٠٨٥) و تابعه أيضا علي بن حيان عند أبي نعيم في الحلية ٧ /١٥٨ فهو قوي ان شاء الله.

[28] رواه البيهقي في السنن الكبرى ١ /٩٦ عن حبيب بن صالح مرسلا، و قال المناوي في فيض القدير(٦٦٦٧): فيه أبو بكر بن عبد الله قال الذهبي: ضعيف. و نقله النووي في المجموع ٢ /١١٣ و قال: وقد اتفق العلماء على أن الحديث المرسل و الضعيف و الموقوف يتسامح به في فضائل الأعمال و يعمل بمقتضاه و هذا منها. اه
و قال العزيزي ٤/ ٦١ قال الشيخ: حديث حسن لغيره.

Imâm Abdur Razzaq رحمه الله reports:

عن عائشة ﷺ قالت: قال أبو بكر ﷺ :"استحيوا من الله فإني لأدخل الخلاء فأقنع رأسي حياء من الله عز و جل"

'Âishah ﷺ narrates that Abû Bakr ﷺ said: "Show respect in front of Allah, for I certainly cover my head when entering the toilet, due to respect for Allah." [29]

Covering the head with a topî when entering the toilet has also been narrated from:

1. Anas Ibn Mâlik ﷺ [30]
2. Abû Mûsâ Ash'arî ﷺ [31]

'Allâmah Munâwî writes in his famous commentary 'Faidhul Qadîr' (Hadîth no.6667), explaining the reason for Nabî ﷺ covering his head upon entering the toilet:

حياء من ربه تعالى ولأن تغطية الرأس حال قضاء الحاجة أجمع لمسام البدن وأسرع لخروج الفضلات ولاحتمال أن يصل شعره ريح الخلاء فيعلق به. قال أهل الطريق: ويجب كون الإنسان فيما لا بد منه من حاجته حيي خجل مستور

"It was done out of respect for Allâh and because covering the head when answering the call of nature causes the pores to contract

[29] كنز العمال (٨٥١٤) عن سفيان, و رواه عبد الرزاق و هو في حياة الصحابة ٥٥٤/٢
و إعلاء السنن ٣٢٢/١ و قال البيهقي ٩٦/١ :هو صحيح

[30] عبد الرزاق ١٩٠/١ و البيهقي في السنن الكبرى ٢٨٥/١ و فيه سعيد بن عبد الله,
قال أبو حاتم :ليس بالقوي

[31] المصنف لابن أبي شيبة ٣٤/١ و العلل لأحمد ٢٠٢/١ و رجاله رجال الصحيح

thereby allowing quicker emerging of faeces. It also prevents the bad smell of the toilet from getting onto the hair. The 'Ulamâ of Tasawwuf maintain that it is necessary for a person to be respectful, shy and concealed when answering the call of nature."

A highly authentic narration of Sahîhul Bukhârî also shows that covering the head while answering the call of nature was a norm in the time of the Sahabah ﷺ.[32]

C. When eating

Farrqad ﷺ narrates:

أكلت مع رسول الله ﷺ و رأيت عليه قلنسوة بيضاء في وسط رأسه

"I ate with Rasûlullâh ﷺ and I saw a white topî placed on the centre of his head." [33]

'Âishah ﷺ narrates that Rasûlullâh ﷺ said:

آكل كما يأكل العبد

"I eat in the manner a slave eats" [34]

[32] صحيح البخاري (٥٧٧) في قصة قتل أبي رافع . وانظر أثر الحديث الشريف لمحمد عوامة ص١٤٧

[33] رواه ابن السكن في المعرفة عن محمد بن سلام عن الحسن, ذكره الشامي في سبل الهدى
٢٨٤/٧ و نقله الحافظ في الإصابة ٥ /٢٠٧ و سكت عنه

[34] قال الهيثمي في المجمع (١٤٢١٠): رواه أبو يعلى و إسناده حسن

It is therefore necessary for us to display our humility and subservience to Allâh Ta`âlâ while eating. Covering the head helps greatly in achieving this goal.

It should be borne in mind that it is not forbidden to eat with the head uncovered. Many people greatly exceed the bounds by laying too much stress on this point, while others insist on leaving it out completely. We are أمة وسطا i.e. Such a nation who neither exceed the bounds nor do we exercise any deficiency in Dîn.

D. When cohabiting

Abû Nuaim رحمه الله reports:

عن عائشة ﷺ قالت: كان ﷺ إذا دخل الخلاء غطى رأسه
و إذا أتى أهله غطى رأسه

`Âishah ﷺ narrates that when Nabî ﷺ entered the toilet he would cover his head and when cohabiting with his wives he would cover his head. [35]

Ummu Salamah ﷺ also narrates that Nabî ﷺ would cover his head during cohabitation.[36]

[35] أبو نعيم في الحلية ٧ /١٥٨ و مر التفصيل في "باب لبس القلنسوة عند دخول الخلاء" ,

[36] قال العراقي: رواه الخطيب بإسناد ضعيف, الإتحاف ٣٧٢/٥ و فيض القدير (٦٥٣٦)

Covering the head on this occasion could also refer to wearing a scarf or shawl or even to covering ones body with a sheet.
This is supported by another narration of Ummu Salamah ﷺ [37] and by an extremely weak narration of `Âishah ﷺ wherein she mentions: "Whenever Nabî ﷺ cohabited with any of his wives he would cover his head with a shawl." [38]

Imâm Ghazâlî رحمه الله has also mentioned this in his *Ihyâ `Ulûm Uddîn* (Vol. 2 Pg. 46).

E. When out in battle

Ibn `Abbâs ﷺ mentions:

ويلبس ذوات الآذان في الحرب

"Rasûlullâh ﷺ would wear a topî with earflaps when out in battle."[39]

Nabî ﷺ's wearing a topî in battle has also been narrated by:

1. `Abdul Rahmân Ibn Zayd ﷺ [40]
2. Makhûl [41] رحمه الله
3. Wâthilah Ibnul Asqa` ﷺ [42]

[37] تاريخ البغداد ١٦٢/٥ وفيه معروف أبو الخطاب وهو ضعيف ,

[38] أخلاق النبي ص ١٩٨ وفيه محمد بن القاسم الأسدي ضعيف جدا ,

[39] ابن عساكر و قد مر في "باب الطويلة"

[40] رواه البلاذري في تاريخه, كذا في سبل الهدى ٧ /٢٨٧

[41] رواه ابن أبي شيبة في مصنفه, كذا رمز له في الكنز(٣٠١٢٠) ولكن لم أجده في المطبوع من المصنف, وهو في جامع الأحاديث والمراسيل(٣٧٠٠٢)

[42] ابن عساكر ٧٨/٤٥ و الحاوي للسيوطي ٤٠٥/١ و الطبراني في الكبير ٦٢/٢٢ و قال الهيثمي في المجمع (٧٩١٧) فيه بقية و عمرو الشامي و بقية ثقة لكنه مدلس و عمرو لم أعرفه.اهـ

In the same way we find Imâm Bukhârî رحمه الله narrating in his Sahîh, from Anas ؓ that when Nabî ﷺ passed by the ruins of Thamûd, on the way to Tabûk, he covered his head (with his shawl) and quickened the pace of his conveyance.[43]

Hâfiz Ibn Hajr رحمه الله mentions the following incident.

Ja`far Ibn `Abdullâh narrates that Khâlid Ibn Walîd ؓ could not find his topî on the day of the Battle of Yarmûk. He ordered the army to search for it but it could not be found. The search was repeated and it was eventually found. It turned out to be an old topî. Khâlid ؓ explained that when Rasûlullâh ﷺ shaved his hair off during `umrah, people rushed to get the hair from the side of his ﷺ head, while I managed to acquire the hair from just above the forehead. I then placed the hair in this topî. Whenever I participated in a battle keeping this topî with me, we were granted victory.[44]

Mahmûd Ibn Labîd ؓ narrates that on the day of Badr,
Rasûlullâh ﷺ said: "The angels have adopted their insignia, so should also adopt yours." The Sahâbah ؓ then placed pieces of wool in their helmets and topîs, as distinguishing marks.[45]

Wearing the topî in battle was the practice of many great personalities. From amongst them are:

1. `Abdullâh Ibnul Mubârak[46] رحمه الله

قال العبد الضعيف:الصواب أنه عمر بن سليمان الدمشقي و له ترجمة عند ابن عساكر ٧٨/٤٥

[43] صحيح البخاري (٤٤١٩)

[44] الإصابة ٩٩/٢, صفوة الصفوة ٢٩١/١, الطبراني في الكبير ١٠٥/٤ و رجاله رجال الصحيح

[45] ابن سعد ١٦/٢ و المغازي للواقدي ٧٥/١ و رجاله ثقات إلا الواقدي وهو مقبول في المغازي

2. Husain Ibn Âlî ؓ[47]
3. Khâlid Ibnul Walîd ؓ[48]
4. Hârûn Ar-Rashîd[49]

`Allâmah Tabarî رحمه الله narrates that the Khalîfah Al-Ma`mûn and his entire army wore green attire; to such an extent that even their topîs were green.[50]

There are many narrations showing that Nabî ﷺ covered his head with a helmet when in battle, however we have chosen not to include those narrations as the object it was protection and is thus out of the scope of our discussion.

F. When imparting knowledge

'Umar ؓ mentions that Rasûlullâh ﷺ was narrating a hadîth to them during which he lifted up his head causing his topî to fall to the ground.
The narrator mentions that it could refer to the topî of Rasûlullâh ﷺ or to the topî of `Umar ؓ i.e. when 'Umar ؓ narrated the hadîth to his students he lifted his head up thereby causing his topî to fall to the ground.[51]

[46] شعب الإيمان ١٦٧/٣

[47] البداية و النهاية ١٨٦/٨ و تاريخ الطبري ص ٢٧٥٦

[48] الإصابة ٩٩/٢, صفوة الصفوة ٢٩١/١, الطبراني في الكبير ١٠٥/٤ و رجاله رجال الصحيح

[49] تاريخ الطبري ١٠٦/١٠

[50] تاريخ الطبري ٣/١١

[51] رواه الترمذي ص ٢٩٣(١٦٤٤) وقال: هذا حديثٌ حسنٌ غريبٌ...الخ و قال ابن كثير في تفسيره

We learn from the above hadîth that the topî was worn while imparting the knowledge of hadîth. This is because the knowledge of dîn is an extremely valuable and noble gift of Allâh which demands utmost respect and honour.

It is in the same light that we find Imâm Mizzî رحمه الله mentioning regarding Imâm Mâlik رحمه الله :

كان مالك إذا أراد أن يخرج يحدث توضأ وضوءه للصلاة و لبس أحسن ثيابه

و لبس قلنسوة و مشط لحيته

When Imâm Mâlik رحمه الله intended to narrate hadîth, he would perform wudhû, wear his best clothing, **wear a topî** and comb his beard. When asked the reason for doing this, he said: "This is how I show respect to the ahâdîth of Rasûlullâh ﷺ." [52]

G. When seeking knowledge

Ibn Mas`ûd ﷺ narrated from Nabî ﷺ that Mûsâ ﷺ wore a topî when he spoke to Allâh (and thereby received the knowledge of prophethood.)[53]

Seeking knowledge demands great humility and respect and covering the head is a great aid in achieving this.

٢٣٤/٤: و هكذا رواه علي بن المديني عن أبي داؤد الطيالسي عن ابن مبارك عن ابن لهيعة و قال هذا إسناد مصري صالح

[52] تهذيب الكمال ٣٨٤/١٧ و هو مسند في كشف المغطا في فضل الموطا ص٣٣

[53] رواه الترمذي ص (١٧٣٤) و قال:هذا حديثٌ غريبٌ لا نعرفهُ إلاّ من حَديثِ حميدِ الأعرج..الخ. وقال العزيزي (٤ /٣): هو حديث ضعيف

It was the practice of our Salafus Salih to cover their heads with both turbans and topîs when seeking the valuable knowledge of dîn.

The great muhaddith, Hadhrat Shaikh Zakarîyâ Khândehlawî رحمه الله writes in his commentary of Muattâ Imâm Mâlik, that when Imâm Mâlik رحمه الله was still very young and decided to set out in the search of knowledge, his mother placed a long topî on his head and tied a turban around it. This then remained his practice throughout his life.[54]

Hâfiz Ibn Hajr رحمه الله writes that it was the practice of Imâm Muslim رحمه الله to attend the lessons of his teacher, Imâm Zuhalî رحمه الله, wearing a turban.[55]

H. When ruling and passing judgements

The wearing of the topî was not only the practice of the `Ulâmâ and the pious but was also always held fast onto by the man on the street and by the leaders as well. We have been ordered by Nabî ﷺ to hold fast to the practices of the Rightly–Guided Khulafâh (Islâmic rulers). It was their practice to wear the topî, thus it would be our duty to hold fast to this Sunnah as well.

[54] مقدمة أوجز المسالك ١٦/١ و أسنده الخطيب في الجامع لأخلاق الراوي و أداب السامع ٣٨٤/١

[55] هدي الساري مقدمة فتح الباري ص٤٩١

The following are a number of Khulafâ (Islâmic rulers) and judges from whom wearing the topî is narrated:

1. `Umar ﷺ [56]
2. `Uthmân [57]
3. `Alî ﷺ [58]
4. `Umar Ibn `Abdul `Azîz [59]
5. Hârûn Ar-Rashîd [60]
6. Al-Muayyid [61]
7. Al-Mu`tadhid [62]
8. Abû Ja`far [63]
9. Salâhuddîn Ayyûbî [64]
10. Qâdhî Shurayh [65]
11. Qâdhî Dhiyâ Uddîn [66]
12. As-Saffâr [67]
13. Al-Juzhû`î [68]
14. Ibrahîm Ibnul Mahdî [69]

56 ابن أبي شيبة ٣٧/٦, البداية النهاية ٨٧/٧ و في مسند الروياني ١٩٠/١ نحوه

57 الجرح و التعديل ١١٩/٩ و تاريخ دمشق ١٣٧/٧٠

58 ابن سعد ٢٢/٣ و رجاله رجال الصحيح

59 ابن سعد ٣١٤/٥ و الآحاد و المثاني ٤٤٢/٢ و ٣٣٤/٥

60 البداية و النهاية ٢٠٣/١٠ و تاريخ الطبري ١٠٦/١٠

61 سير أعلام النبلاء ١٦/١٧

62 البداية و النهاية ٩١/١١

63 ابن سعد ١٨٣/٣ و فيه يحيى بن عمران , قال أبو حاتم: شيخ مدني مجهول

64 سير أعلام النبلاء ٢٨١/٢١

65 فتح الباري ١٥٥/١٣ و ابن سعد ١٨٩/٦ و رجاله رجال الصحيح

66 الوافي للوفيات ص ٧١

67 سير أعلام النبلاء ٥١٧/١٢

68 تاريخ بغداد ٢٠٦/٣

15. Al-Qâim Bi-Amrillâh [70]
16. Al-Musta`în [71]
17. Al-Wâthiq Billâh [72]
18. Muhammad Ibnul Wâthiq [73]
19. Al-Mamûn [74]
20. Al-Mansûr [75]
21. Abûl `Umaitir [76]
22. Marwân [77]

`Allâmah Firozâbâdî has written that the judges of that time would wear a topî known as the Danniyah.[78]

69 تاريخ بغداد ٣١٣/٨

70 تاريخ بغداد ٤٠٢/٩

71 تاريخ الطبري ٢٠٥/١١

72 تاريخ الطبري ١٤٥/١١

73 تاريخ الطبري ١٤٥/١١

74 تاريخ الطبري ٣/١١

75 تاريخ الطبري ٢٩٧/٩

76 تاريخ دمشق ٣٢/٤٣

77 الآحاد و المثاني ٣٩٣/١

78 القاموس

Taqannu`

Taqannu` is the covering of the head and a portion of the face with a scarf, shawl or similar item of clothing.[79]

In addition to wearing a topî and tying a turban, it was the habit of Nabî ﷺ and the Sahâbah ؓ to cover their heads with a shawl.

My dearest colleague, Mufti Muhammad Amîn Qâsim greatly eased my task by collecting Ahâdîth concerning the *taqannu`* of Rasûlullâh ﷺ. These number approximately twenty narrations from about thirteen different Sahâbah ؓ. If the narrations concerning the *taqannu`* of the Sahâbah ؓ are gathered, the number is sure to go into the hundreds.

We will suffice on the following narration of Anas ؓ:

كان رسول الله ﷺ يكثر القناع

"Nabî ﷺ would practise *taqannu`* with great consistency and regularity"[80]

'Allâmah Suyûtî رحمه الله has written that there exists no difference of opinion in accepting *taqannu`* to be *Sunnah*.[81]

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79 شرح الزرقاني على المواهب ٦/٣٠٩ , فتح الباري ١٠/٢٧٤

80 الترمذي في الشمائل ص ٣ و ابن سعد ١/٣٥٦ و حسنه الشيخ محمد الحجازي (السراج المنير ٣/١٩٠) و له شاهد في حديث سهل عند البيهقي ٥/٢٢٦

81 منتهى السول ١/٤٧٣ , شرح الزرقاني على المواهب ٦/٣١١

'Allâmah Ibn Hajr Al-Haitamî رحمه الله writes:

" Taqannu' is to place a sheet of cloth on top of the topî or turban. This will be used to cover part of the face and would then be wrapped under the chin and thrown onto the shoulders. All 'Ulamâ agree that this act is desirable in Sharî`ah, in fact it is greatly emphasised upon during salâh and when attending jumu`ah and other public functions. A number of authentic ahâdîth have been narrated concerning this action, its benefits and encouragement towards adopting it. This has also been narrated from a large number of Sahâbah ؓ and other Salafus Sâlih." [82]

Nabî ﷺ is reported to have mentioned regarding it:
" This is an item of clothing for which sufficient gratitude has not been expressed." [83]

Nabî ﷺ is reported to have worn many different colour shawls viz. red, black, green etc.
These will, Inshâ Allâh be discussed with greater detail in a future publication.

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82 الدعامة

83 ابن سعد ١/٣٥٧ و ذكره الحافظ في الفتح (٧/٢٣٥) و (١٠/٢٧٥) و سكت عنه فهو حسن.

Conclusion

We can now conclude that

- The topî is definitely a Sunnah of Rasûlullâh ﷺ.
- It has remained the practice of the Sahâbah ؓ, Tâbi`în and our pious predecessors right until our times.
- The Sunnah of covering the head will be fulfilled by any type of topî, regardless of its colour, material or style, as long as it does not entail emulation of the Kuffâr or fall under any other prohibition in Sharî`ah (Islâmic Law).
- The topî should be worn at all times with special emphasis given to wearing it during Salâh.
- Even more virtuous than donning a topî alone, is tying a turban on it. We should all endeavour to revive this Sunnah in our lives.

May Allâh grant us all the ability to practise on every Sunnah and to realise the Truth from Falsehood. We ask Allah to accept this work and make it a means of salvation for the author, his family and the Ummah at large.

المصادر و المراجع

اقتصرت فيها على ما عزوت إليه غالبا , وما طبع منها ببيروت لم اذكر مكان طبعه

التفاسير

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٢) إتحاف السادة المتقين بشرح إحياء علوم الدين للزبيدي , دار الفكر

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٨) بذل المجهود في حل أبي داود لخليل أحمد السهارنفوري , دار الريان للتراث ١٤٠٨

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١٠) تاريخ بغداد للخطيب مع ذيله , دار الكتاب العربي
١١) التاريخ الكبير للبخاري , دار الكتب العلمية
١٢) تاريخ مدينة دمشق لابن عساكر , دار الفكر
١٣) تذكرة الحفاظ للذهبي , دار إحياء التراث العربي
١٤) تعجيل المنفعة لابن حجر العسقلاني , دار الكتب العلمية ١٤١٦
١٥) تقريب التهذيب لابن حجر بتحقيق محمد عوامة , دار ابن حزم ١٤٢٠
١٦) التدوين في أخبار قزوين للرافعي , دار الكتب العلمية
١٧) تهذيب تاريخ دمشق للبدران , دار إحياء التراث العربي ١٤٠٧
١٨) تهذيب التهذيب لابن حجر العسقلاني , دار الفكر ١٤١٥
١٩) تهذيب الكمال في أسماء الرجال للمزي , دار الفكر ١٤١٤
٢٠) الثقات لابن حبان , دار الكتب العلمية ١٤١٩
٢١) الجرح و التعديل لابن أبي حاتم الرازي , دائرة المعارف , الهند
٢٢) حلية الأولياء و طبقات الأصفياء لأبي نعيم الأصفهاني , دار الكتب العلمية ١٤١٨
٢٣) خلاصة تذهيب تهذيب الكمال للخزرجي , مكتبة المطبوعات الإسلامية , حلب
٢٤) الدرر الكامنة لابن حجر العسقلاني , دائرة المعارف , الهند
٢٥) الديباج المذهب في معرفة أعيان المذهب لابن فرحون , دار الكتب العلمية ١٤١٧
٢٦) سؤالات أبي عبيد الآجري أبا داود السجستاني , دار الاستقامة ١٤١٨
٢٧) سير أعلام النبلاء للذهبي , مؤسسة الرسالة ١٤٠٢
٢٨) شذرات الذهب لابن العماد , دار إحياء التراث العربي
٢٩) صفوة الصفوة لابن الجوزي , دار الفكر ١٤١٢
٣٠) الضعفاء الكبير للعقيلي , دار الكتب العلمية ١٤٠٤
٣١) الضعفاء و المتروكين للدارقطني , مؤسسة الرسالة

٣٢) الطبقات الكبرى لابن سعد , دار الكتب العلمية ١٤١٨
٣٣) العلل و معرفة الرجال لأحمد بن حنبل , المكتبة الإسلامية تركيا
٣٤) و النسخة الثانية : مؤسسة الكتب الثقافية ١٤١٠
٣٥) الكاشف للذهبي بتحقيق محمد عوامة , دار القبلة ١٤١٣
٣٦) الكامل في التاريخ لابن الأثير , دار الصادر
٣٧) الكامل في ضعفاء الرجال لابن عدي , دار الكتب العلمية ١٤١٨
٣٨) و النسخة الثانية : دار الفكر ١٤٠٤
٣٩) كسف النقاب عن الأسماء و الألقاب لابن الجوزي , دار السلام ١٤١٣
٤٠) لسان الميزان لابن حجر العسقلاني , إدارة تاليفات أشرفية , ملتان
٤١) المجروحين لابن حبان البستي , دار الوعي ١٤٠٢
٤٢) معجم البلدان لياقوت الحموي , دار الصادر ١٣٩٩
٤٣) معجم الشيوخ أي المعجم الكبير للذهبي , مكتبة الصديق ١٤٠٨
٤٤) المغازي للواقدي , مؤسسة الأعلى
٤٥) المغني في الضعفاء للذهبي , دار الكتب العلمية ١٤١٨
٤٦) مناقب الإمام أبي حنيفة و صاحبيه للذهبي مع تعليقات الكوثري , أيج أيم سعيد , كراتشي
٤٧) المنتظم في تواريخ الملوك و الأمم لابن الجوزي , دار الفكر ١٤١٥
٤٨) ميزان الاعتدال للذهبي , المكتبة الأثرية , باكستان
٤٩) النجوم الزاهرة لابن تغرى بردي , المؤسسة المصرية العامة
٥٠) وفيات الأعيان لابن خلكان , دار الكتب العلمية ١٤١٩

الفقه و الفتاوى

١) إمداد المفتين أي فتاوى دار العلوم ديوبند للمفتي شفيع العثماني , دار الإشاعة , كراتشي

٢) الحاوي للفتاوي للسيوطي , فاروقي كتب خانه , ملتان

٣) رد المختار لابن عابدين الشامي , دار الفكر ١٣٨٦

٤) فتاوى دار العلوم ديوبند مكمل مبوب , إدارة المعارف , كراتشي ١٣٨٣

٥) فتاوى محموديه للمفتي محمود حسن الكنكوهي, كتب خانه مظهري , كراتشي

٦) كفاية المفتي لحمد كفاية الله الدهلوي , مكتبة إمدادية , ملتان

٧) المجموع شرح المهذب للنووي , دار الفكر ١٤١٧

اللغة

١) تاج العروس للمرتضى الزبيدي , دار الفكر

٢) الصحاح للجوهري

٣) لسان العرب لابن منظور الأفريقي , نشر أدب الحوزة , إيران

٤) القاموس المحيط للفيروزآبادي , مؤسسة الرسالة , ١٤٠٧

٥) مجمع بحار الأنوار لمحمد طاهر الفتني الكجراتي. مكتبة الإيمان ١٤١٥

٦) مختار الصحاح للرازي

٧) النهاية في غريب الحديث و الأثر لابن الأثير الجزري , مؤسسة إسماعيلين ,

٨) إيران

٩) The Hans Wehr dictionary of modern written Arabic

المتفرقات

١) اقتضاء الصراط المستقيم لابن تيمية , مكتبة الرشد , الرياض ١٤١١

٢) التشبه في الإسلام للقاري محمد طيب , إدارة إسلاميات , لاهور

٣) حاشية الصاوي على شرح الدردير ,

٤) الحجة التامة في لبس العمامة ,

٥) در الغمامة في ذر الطيلسان و العذبة و العمامة لابن حجر الهيتمي , مصر

٦) الدعامة في سنة أحكام العمامة لابن جعفر الكتاني , مكتبة الإمام الشافعي , الرياض ١٤١٤

٧) شآبيب الغمامة في تحقيق مسألة العمامة ,

٨) القول الأساس في القلنسوة و تغطية الراس لسراج أحمد

الأحاديث المرفوعة

١) عن عائشة ؓ : أن النبيﷺ كان يلبس من القلانس في السفر ذوات الآذان و في الحضر المشمرة يعني الشامية [1]

٢) عن ابن عمرؓ :كان رسول الله ﷺ يلبس قلنسوة بيضاء [٢]

٣) عن ابن عمرؓ :كان رسول الله ﷺ يلبس كمة بيضاء [٣]

٤) عن ابن عباس ؓ: كان لرسول الله ﷺ ثلاث قلانس. قلنسوة بيضاء مضربة وقلنسوة برد حبرة وقلنسوة ذات آذان يلبسها في السفر و ربما وضعها بين يديه إذا صلى [٤]

٥) عن ابنِ مسعودٍ ؓ عن النَّبِيِّ ﷺ قال: كانَ على موسى يومَ كلَّمهُ ربُّهُ كساءُ صوفٍ وجبَّة صوفٍ و كمَّة صوفٍ وسراويلُ صوفٍ وكانت نعلاهُ من جلدِ حمارٍ ميِّتٍ [5]

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[1] رواه أبو الشيخ في أخلاق النبي ص ١٠٤. قال العراقي في شرح الترمذي: وأجود الأسانيد في القلانس ما رواه أبو الشيخ عن عائشة. كذا في الإتحاف ٧ /١٢٩ و في الأنوار للبغوي "ذوات الأذنين" بدل "ذوات الآذان".و قد رواه الخطيب أيضا في الجامع لأخلاق الراوي و آداب السامع ١/٣٨٣

[2] الطبراني في الكبير و قال الهيثمي في المجمع ٥ /٢١١ : فيه عبد الله بن خراش وثقه ابن حبان و قال ربما اخطأ وضعفه جمهور الأئمة و بقية رجاله ثقات قال العزيزي في السراج المنير٤/١١٣ : إسناده حسن

[3] قال الهيثمي (المجمع ٥/٢١١) :رواه الطبراني في الأوسط (٦١٧٩) عن شيخه محمد بن حنيفة الواسطي وهو ضعيف ليس بالقوي . قال الراقم:لكن تابعه محمد بن زهير بن فضل عن روح بن قرة عن ابن خراش عند ابن عساكر ٤/١٩٢ و محمد بن عقبة عن ابن خراش عند أبو الشيخ ص ١٠٣ فيتقوى بهما و لكن الظاهر أن هذا و الذي قبله حديث واحد كما يظهر من اسانيدهما و الله أعلم

[4] أبوالشيخ في أخلاق النبي ص١٠٤. قال العراقي في المغني عن حمل الأسفار٢ /٣٧٦: ضعيف.وكذا ضعفه الفتني في تذكرة الموضوعات ص١٥٥. و أما ما قال الشيخ علوش في زوائد الأجزاء المنثورة ص ٤١٨: إسناده واه، العرزمي هو محمد بن عبيد الله و هو متروك إلخ ففيه نظر لأن العرزمي هنا هو عبد الملك بن أبي سليمان كما في كشف النقاب وهو صدوق له أوهام كما في التقريب. و في سبل الهدى ٧ /٢٨٤ "مصربة" بدل "مضربة".

[5] رواه الترمذي ص ٣٠٤ (١٧٣٤) و قال:هذا حديثٌ غريبٌ لا نعرفهُ إلاَّ من حَديثِ حميدٍ الأعرجِ..الخ. وقال العزيزي (٤ /٣): هو حديث ضعيف .اهـ و الحديث وإن كان فيه كلام لكن ذكرت قلنسوة موسى في روايات أخر

٦) عن عائشة ؓ : أن النبي ﷺ كان يلبس من القلانس ذات الآذان [٦]

٧) عن عائشة ؓ :كان لرسول الله ﷺ قلنسوة بيضاء لاطئة يلبسها [٧]

٨) عن جعفر بن محمد عن أبيه عن جده ؓ :أن رسول الله ﷺ كان يلبس القلانس البيض و المزرورات و ذوات الآذان [٨]

٩) عن ركانة ؓ: فرق ما بيننا و بين المشركين العمائم على القلانس [٩]

١٠) عن عائشة ؓ قالت: كان ﷺ إذا دخل الخلاء غطى رأسه و إذا أتى أهله غطى رأسه[10]

منها :ما رواه القرطبي في الجامع لأحكام القرآن ٧/٢٨٧ عن ابن القاسم قال سمعت مالكا يقول: كان موسى إذا غضب طلع الدخان من قلنسرته و روى ابن عساكر(٦١/١٦١) نحوه عن زيد بن أسلم و منها ما أخرجه ابن أبي شيبة في مصنفه ٧/١٨٥ عن وهب بن منبه قال كان على موسى يوم ناجى ربه عند الشجرة جبة من صوف وتبان من صوف وقلنسوة من صوف.

[6] رواه الحافظ أبو القاسم البجلي الرازي في فوائده. كذا في زوائد الأجزاء المنثورة لعلوش ص٤١٧ وقال علوش: فيه الفضل بن محمد الباهلي كذبه ابن عدي والدارقطني. و أخرجه أبو الشيخ في أخلاق النبي و إسناده حسن إن سلم من تسوية ابن مصفي (الراوي) فإنه كان يدلس تدليس التسوية إلخ

[7] ابن عساكر ٤ /١٩٣ و فيه عاصم بن سليمان الكوزي و لعله الكوزي البصري الذي قال الذهبي:هو متهم ، سيرة الذهبي ص٤٩١. و انظر الكامل لابن عدي ٦ /٤١٣ وهو في فيض القدير (٧١٦٧) بلفظ "كان يلبس قلنسوة بيضاء لاطئة". و الحديث تشهد له روايات أخر حتى يكون حسنا لغيره

[8] أورده الذهبي في سيرته ص٤٩١ و فيه عاصم بن سليمان فقال الذهبي: عاصم هذا هو البصري متهم بالكذب. و عزاه الشامي في سبل الهدى ٧ /٢٨٥ إلى ابن عساكر و لكني لم أجده في بحث القلانس من المطبوع فلعله سقط منه لأنه في المختصر ٢/٢٣٣

[9] قال الترمذي ص ٣٠٨ (١٧٨٤):" هذا حديثٌ حسن غريبٌ وَإِسْنَادُهُ لَيْسَ بالقَائِمِ، ولا نَعْرِفُ أبا الحسن العسقلاني ولا ابنَ رُكَانَةَ." و رواه أبو داؤد ص ٥٦٤ (٤٠٧٨) و الحاكم ٣ /٤٥٢ وغيرهما .قال البخاري في تاريخه ١/٨٢:" إسناده مجهول لا يعرف سماع بعضهم عن بعض." و قال الذهبي:" لم يصح حديثه"- أي حديث محمد بن ركانة الراوي- تهذيب التهذيب ٧/١٥٢.و في هذا الإسناد اختلاف كثير، انظر بذل المجهود ٦ /٤٠١ وتحفة الأشراف ٣/١٧٤

[10] رواه البيهقي في السنن الكبرى ١ /٩٦ و قال: هذا الحديث أحد ما أنكر على محمد بن يونس الكديمي. و قال ابن عدي:

١١) عن حبيب بن صالح رحمه الله مرسلا: كان رسول الله ﷺ إذا دخل الخلاء ليس حذاءه و غطى رأسه[11]

١٢) عن عائشة ﷺ :أن رسول الله ﷺ كانت له كمة بيضاء [12]

١٣) عن أبي هريرة ﷺ: رأيت رسول الله ﷺ وعليه **قلنسوة** بيضاء شامية (طويلة) [13]

١٤) عن أبي قرصافة قال: كساني رسول الله ﷺ برنسا و قال: البسه" [14]

١٥) عن واثلة ﷺ قال النبي ﷺ: **تغطية** الرأس بالنهار فقه و بالليل ريبة [15]

١٦) عن ركانة ﷺ قال النبي ﷺ: لا تزال أمتي على الفطرة ما لبسوا العمائم على **القلانس** [16]

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٧ /٥٥٥: وهذا لا أعلمه رواه غير الكديمي بهذا الإسناد...الخ . قال النووي في المجموع ٢/ ١١٣ في حديث الكديمي: هو ضعيف. قال العبد الضعيف: تابعه أبو خالد يزيد العمي عند ابن الأعرابي في كتاب المعجم (١٠٨٥) و تابعه أيضا علي بن حيان عند أبي نعيم في الحلية ٧ /١٥٨ فهو قوي ان شاء الله.

[11] رواه البيهقي في السنن الكبرى ١ /٩٦ عن حبيب بن صالح مرسلا, و قال المناوي في فيض القدير(٦٦٦٧): فيه أبو بكر بن عبد الله قال الذهبي: ضعيف. و نقله النووي في المجموع ٢ /١١٣ و قال: وقد اتفق العلماء على أن الحديث المرسل و الضعيف و الموقوف يتسامح به في فضائل الأعمال و يعمل بمقتضاه و هذا منها. اه و قال العزيزي ٤/٦١ قال الشيخ: حديث حسن لغيره

[12] رواه ابن عساكر و فيه عاصم بن سليمان الكرزي البصري و هو متهم. و حديث ابن عمر عند الطبراني شاهد له

[13] أبو الشيخ في أخلاق النبي ص ١٠٤ و هو في جامع المسانيد لأبي حنيفة ١ /١٩٨ والحديث ضعيف جدا كما قال ابن حبان في المجروحين ١/٣٧٩ و لكن له شواهد

[14] رواه الطبراني في الكبير ٣/١٩ وقال الهيثمي في المجمع ٥/١٣٧: فيه جماعة لم أعرفهم. قال الراقم: سنذكر شاهد له عند ابن أبي عاصم و كذلك يشهد له ما في طبقات المحدثين بإصبهان ٣/٤٣٤

[15] ابن عدي في الكامل ٨/٢٥٦ و في المطبوع " رفقة " بدل " فقه" و في فيض القدير(٣٣٣٦) و ميزان الإعتدال ٤/٢٦٩ " فقه " . قال المناوي: فيه نعيم بن حماد قال الذهبي: لين الحديث عن بقية و حاله معروف.اه قال العبد الضعيف غفر له و لوالديه: قال الحافظ ابن حجر في الأمالي المطلقة ص١٤٧ :" نعيم من شيوخ البخاري لم يطعن فيه أحد بحجة وأثنى عليه أحد و ابن معين.اه ولكن في هذا بحث لا يسعه المقام.

١٧) عن فرقد ﷺ: أكلت مع رسول الله ﷺ ورأيت عليه **قلنسوة** بيضاء في وسط رأسه [17]

١٨) عن ابن عمر ﷺ أن رجلا قال: يا رسول الله ما يلبس المحرم من الثياب؟ فقال رسول الله ﷺ : لا تلبسوا القميص لا العمائم و لا السراويلات و لا البرانس الخ[18]

١٩) عن ابن عباس ﷺ :كان ﷺ يلبس **القلانس** تحت العمائم وبغير العمائم ويلبس العمائم بغير قلانس وكان يلبس **القلانس** اليمانية وهن البيض المضرية ويلبس ذوات الآذان في الحرب وكان ربما نزع **قلنسوته** فجعلها سترة بين يديه وهو يصلي [19]

٢٠) عن عائشة ﷺ :أن رسول الله ﷺ كانت له كمة بيضاء [20]

٢١) عن ابن عباس ﷺ:كان لرسول الله ﷺ **قلنسوة** أسماط - أي جلود- وكان فيها ثقبة [21]

٢٢) عن أنس ﷺ : كان رسول الله ﷺ يلبس كمة بيضاء [22]

٢٣) عن واثلة بن الأسقع ﷺ قال لما فتح رسول الله ﷺ خيبر جعلت له مائدة فأكل متكئا وأطلى وأصابته الشمس فلبس الظلة [23]

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[16] الديلمي في الفردوس بمأثور الخطاب ٥/٩٣

[17] ابن السكن في المعرفة عن محمد بن سلام عن الحسن, ذكره الشامي في سبل الهدى ٧ /٢٨٤ و نقله الحافظ في الإصابة ٥ /٢٠٧ و سكت عنه.

[18] صحيح البخاري ص ٨٦٣ (٥٨٠٣)

[19] رواه ابن عساكر و الروياني ورمز له السيوطي بالضعف كذا في فيض القدير ٥/٢٤٦ ولكني لم أجده في المطبوع من تاريخ دمشق فلعله مما سقط من المطبوع. و له شواهد كثيرة لبعض أجزائه

[20] رواه الدمياطي, كذا في شرح الزرقاني على المواهب ٦ /٢٧٨ و في سبل الهدى ٧ /٢٨٤ و لعله في "سيرة النبي" للدمياطي. وعند ابن عساكر ٤/١٩٣ مثله

[21] رواه أبو الحسن البلاذري في تاريخه, كذا في سبل الهدى ٧ /٢٨٤

[22] ابن عساكر في تاريخه ٤ /١٩٣و سبل الهدى ٧ /٢٨٥. وضعفه في الدعامة ص٤٧ و مرت شواهده

[23] الطبراني في الكبير ٢٢/٦٢ و ابن عساكر ٣٥/٧٨ و قال الهيثمي (المجمع ٧٩١٧): رواه الطبراني من

٢٤) عن مكحول قال: لما افتتح رسول الله ﷺ خيبر أكل متكئا ولبس برطلة و تنور [٢٤]

٢٥) عن عمر بن الخطاب ﷺ يقول سمعت رسول الله ﷺ يقول: الشهداء أربعة رجل مؤمن جيد الإيمان لقي العدو فصدق الله حتى قتل فذلك الذي يرفع الناس إليه أعينهم يوم القيامة هكذا ورفع رأسه حتى وقعت قلنسوته قال فما أدري أقلنسوة عمر أراد أم قلنسوة النبي صلى الله عليه وسلم..الخ [٢٥]

٢٦) عن عبد الرحمن بن زيد بن جابر : قال رسول الله ﷺ يوم خيبر.... وعليه عمامة و على العمامة قلنسوة من الممطر السيجان [٢٦]

٢٧) عن تميم الداري ﷺ :سمعت رسول الله ﷺ يقول: وإنما نهي النساء عن خمس عن اتخاذ الكمام ولبس النعال وجلوس في المجالس وخطر بالقضيب ولبس الأزر والأردية بغير درع [٢٧]

٢٨) عن وائل بن حجر ﷺ : صليت مع رسول الله ﷺ و أصحابه فرأيتهم يرفعون أيديهم في البرانس [٢٨]

رواية بقية عن عمرو الشامي وبقية ثقة ولكنه مدلس وعمرو لم اعرفه وبقية رجاله ثقات اه

قال الراقم: الصحيح أنه عمر الدمشقي لا عمرو الشامي و ترجم له ابن عساكر ٤٥/٧٨

[24] كتر العمال ٣٠١٢٠ و رمز لابن أبي شيبة و قال : حدثنا الصغدي بن سنان العقيلي عن محمد بن الزبير الحنظلي عن مكحول ...الخ . قلت: لم أجده في المطبوع من المصنف والله أعلم

[25] رواه الترمذي ص٢٩٣ (١٦٤٤) وقال: هذا حديثٌ حسنٌ غريبٌ...الخ و قال ابن كثير في تفسيره ٢٣٤/٤: و هكذا رواه علي بن المديني عن أبي داؤد الطيالسي عن ابن مبارك عن ابن لهيعة و قال هذا إسناد مصري صالح

[26] رواه البلاذري في تاريخه. كذا في سبل الهدى ٧ /٢٨٧

[27] رواه ابن عساكر ٣٢٢/١٦ و أورده السيوطي في ذيل اللآلي قائلا: فيه خثيم بن ثابت قال الذهبي لا يعرف و الخبر منكر. تتريه الشريعة ٣٩٥/٢

٢٩) زياد بن سيار: أن أبا قرصافة ﷺ كان عليه برنس كساه إيا النبي ﷺ [٢٩]

٣٠) عن الفلتان بن عاصم ﷺ: أتيت النبي ﷺ فوجدتهم يصلون في البرانس ...الخ [٣٠]

٣١) عن ركانة ﷺ: قال رسول الله ﷺ :العمامة على القلنسوة فصل ما بيننا وبين المشركين [٣١]

٣٢) عن ابن عباس ﷺ: قال رسول الله ﷺ: يترل أخي عيسى بن مريم من السماء على جبل افيق إماما هاديا وحكما عدلا ، عليه برنس له [٣٢]

٣٣) عن عبد الله بن بسر ﷺ: رأيت رسول الله ﷺ وله قلنسوة طويلة وقلنسوة لها أذنان و قلنسوة لاطية [٣٣]

٣٤) عن عائشة ﷺ: ما أتى رسول الله ﷺ أحدا من نساءه الا متقنعا يرخي الثوب على رأسه [٣٤]

٣٥) أم سلمة ﷺ: كان رسول الله ﷺ إذا اتى امرأة من نساءه غمض عينيه وقنع رأسه وقال للتي تحته: عليك بالسكينة والوقار [٣٥]

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[28] صحيح ابن خزيمة ٢٣٣/١ و قال عنقه: إسناده صحيح, و رواه أبو داؤد ص ١٠٥ (٧٢٨)

[29] الآحاد و المثاني ٢٧٨/٢ و رجاله موثقون و يؤيده ما في طبقات المحدثين بإصبهان ٣٣٤/٢ و ما رواه الطبراني في الكبير ١٩/٣

[30] رواه ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ إصبهان ٥٦٧/٢ و الطبراني في الكبير ٣٣٦/١٨ و قال الهيثمي في المجمع (٢٢٢٦): رجاله موثقون.

[31] فيض القدير ٥٧٢٥ عن الباوردي

[32] ابن عساكر ٥٠٥/٤٧ ، كتر العمال (٣٩٧١٩) و فيه جماعة من الضعفاء.

[33] أبو الشيخ ص ١٠٤ و فيه ضعفاء منهم عثمان بن عبد الله القرشي الأموي و هو متروك

[34] أخلاق النبي ص ١٩٨ وفيه محمد بن القاسم الأسدي ضعيف جدا

[35] تاريخ البغداد ١٦٢/٥ وفيه معروف أبو الخطاب وهو ضعيف

٣٦) عن أبي سليط ﷺ: رأيت على رسول الله ﷺ قلنسوة أسماط لها أذنان قد نقب لهما حجران في أذنيهما [٣٦]

٣٧) زياد بن سيار: كان على أبي قرصافة ﷺ برنس من كسوة النبي ﷺ ...الخ [٣٧]

٣٨) عن علي ﷺ : أن النبي ﷺ وضع قلنسوة وصلى إليها [٣٨]

٣٩) عن أمامة ﷺ قال رسول الله ﷺ:من أشراط الساعة أن توضع العمائم وتلبس القلانس[٣٩]

٤٠) يعلى بن أمية ﷺ: فبينا النبي ﷺ بالجعرانة وعليه برنس قد ظلل به عليه ...الخ [٤٠]

[36] الآحاد والمثاني ٣٠٣/٣ وفيه عبد الله بن يزيد البكري قال أبو حاتم:ضعيف الحديث ذاهب الحديث

[37] الآحاد و المثاني ٢٧٩/٢ و رجاله موثقون و يؤيده ما في طبقات المحدثين باصبهان ٣٣٤/٣ و ما رواه الطبراني في الكبير ١٩/٣

[38] التدوين في أخبار قزوين ١٤٥/٤

[39] الفردوس بمأثور الخطاب ٥/٤

[40] المسند المستخرج على صحيح الإمام مسلم لأبي نعيم ٢٦٧/٣

و من الأحاديث الموقوفة:

١) عن الحسن رحمه الله: كان القوم يسجدون على العمامة والقلنسوة [٤١]

٢) عن عبد الله بن أبي بكر ﷺ: ما كان أحد من القراء إلا له برنس يغدو فيه [٤٢]

٣) عن مالك رحمه الله : لا باس بها – أي البرانس – وكانوا يلبسولها هنا [٤٣]

٤) عن إبراهيم رحمه الله : كانوا يصلون في مساتقهم وبرانسهم وطيالسهم [٤٤]

٥) عن سليمان بن أبي عبد الله رحمه الله قال: أدركت المهاجرين الأولين يعتمون بعمائم كرابيس سود وبيض وحمر وخضر وصفر يضع أحدهما العمامة على رأسه ويضع القلنسوة فوقها ثم يدير العمامة هكذا يعني على كوره لا يخرجها من تحت ذقنه [٤٥]

٦) عن محمود بن لبيد ﷺ قال قال رسول الله ﷺ لأصحابه: إن الملائكة قد سومت فسوموا فأعلموا بالصوف في مغافرهم وقلانسهم [46]

٧) عن ابن القاسم :قال مالك رحمه الله – وذكر لبس الخز– قال: قوم يكرهون لباس الخز ويلبسون القلانس بالخز، فعجبنا من اختلاف رأيهم[47]

[41] البخاري تعليقا - باب السجود في شدة الحر ص٥٦- و جزم به ومعلوم أن تعليقات البخاري مقبولة إذا جزم بها وقال قول الحافظ وصله ابن أبي شيبة (٢٩٨/١) فليس في المطبوع ذكر القلنسوة و لا عند عبد الرزاق ٤٠٠/١ ولا البيهقي٤/ ١٠٦ والله أعلم

[42] فتح الباري ٢٧٢/١٠, عمدة القاري ٣٠٦/٢١

[43] فتح الباري ٢٧٢/١٠, عمدة القاري ٣٠٦/٢١

[44] المعنف لعبد الرزاق ٤٠١/١ و رجاله رجال الصحيح

[45] مسند إسحاق بن راهُوَيْه ٨٨٢/٣ والمصنف لابن أبي شيبة ٤٨/٦، و رجاله رجال الصحيح إلا سليمان بن عبد الله مقبول

[46] ابن سعد ١٦/٢ و المغازي للواقدي ٧٥/١ و رجاله ثقات إلا الواقدي وهو مقبول في المغازي

[47] التمهيد ٢٦١/١٤

About the Book

One cannot possibly overstate how important and relevant a piece of work this book (The crown of a believer) is, under the present circumstances. Not only does it succinctly succeed in proving beyond doubt the relevance of the topî, but it also sounds out a clear and explicit message:

"In every era Allâh will use his chosen ones to defend and uphold the true way of life of Rasûlullâh regardless of the plots and ways of the enemies of Islâm."

Moulana Ahmed Suleman Khatani

Headgears are not a simple head-cover, but it has a mystic socio-religious semblance and has served as a customary symbol in man's socio-cultural endeavour. Behind every size, shape or colour there is a meaning which signifies the origin of wearer, his dialect, religion, caste and as well as his profession. The author has taken great pains to establish the headgear in the light of the sunnah and other reliable sources. He has described the Sunnah headgear in a most scholarly and commendable manner. In an era when one sees more hair than headgears, outside and even in the Masjid, a book of this nature is most welcome. Indeed, wearing the headgear is not ritualistic at all, and it should form part of our overall efforts of reviving the Sunnah and the spirit of Islam.

Moulana Ashraf Dockrat

ZAM ZAM PUBLISHER
KARACHI-PAKISTAN